

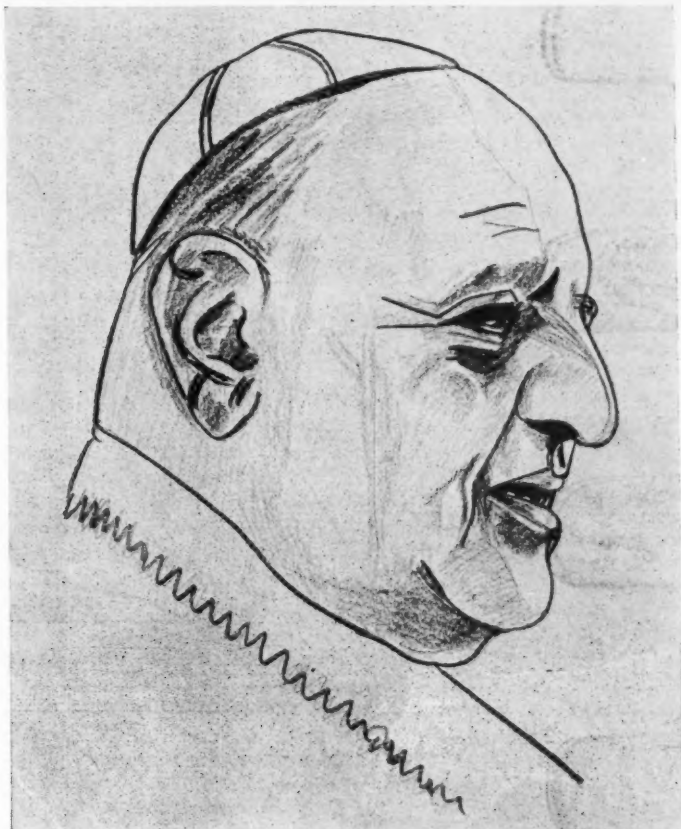
The

AMERICAN

RATIONALIST

VOLUME 6 • No. 3 • SEPT.-OCT. 1961

• AN INDEPENDENT JOURNAL OF NEWS AND VIEWS FOR ALL RATIONALISTS, HUMANISTS, FREETHINKERS



JOHN XXIV

The Doctrine And Discipline Of The Roman Catholic Hierarchy

by MARTIN A. LARSON

Fantasy, Fiction And Reality

by READ BAIN

Catholic Action In Australian Politics

by BRIAN FITZPATRICK

A rational approach featuring faith in Man, his power to solve his own problems,
and his ability to build a better world for a glorious future.

50c

THE AMERICAN

RATIONALIST

Published Bi-monthly

VOL. 6 SEPT.-OCT. NO. 3

Second Class Postage Paid
at St. Louis, Missouri

EDITOR:

EDD DOERR

ASSOCIATE EDITOR:

ARTHUR B. HEWSON
ELDON SCHOLL

CONTRIBUTING EDITORS:

IRA D. CARDIFF
JOHN J. KESSLER
GEORGE A. FINK
MARTIN A. LARSON

ART EDITOR:

OTTOKAR SOUKUP

BOOK REVIEWS:

HARRY E. MONGOLD
NAN MONGOLD
KAY VINING

BUSINESS MANAGER:

WALTER HOOPS

ADVERTISING MANAGER:

EUGENE HOFFMAN

CIRCULATION MANAGER:

SAM HILL

THE AMERICAN RATIONALIST is published bi-monthly by the Rationalist Association, Inc., a non-profit organization incorporated in the State of Missouri.

EDITORIAL, PUBLICATION and BOOK SERVICE OFFICES are located at 2218 ST. LOUIS AVE., ST. LOUIS 6, MISSOURI.

Manuscripts accepted for publication are subject to editing and consideration. Printed articles may be used by other publications unless otherwise specified, provided only that proper credit is given to the American Rationalist. All articles and editorials do not necessarily represent the policy, views, or opinions of the Staff of The American Rationalist, but may be the opinions only of the individual contributors. All unsigned material is by the editor.

BUNDLE ORDERS: 5-24 copies, 35c each; 25 copies or more, 30c each; sample copy 25c.

SUBSCRIPTION: \$3.00 PER YEAR, THE WORLD OVER. Advertising rates furnished upon request.

contents:

THE DOCTRINE AND DISCIPLINE OF THE ROMAN CATHOLIC HIERARCHY by Martin A. Larson	3
RATIONALISTS AND UNITED FUND CAMPAIGNS by C. Harry Nims	10
THE PASSING PARADE by Edd Doerr	12
CATHOLIC ACTION IN AUSTRALIAN POLITICS by Brian Fitzpatrick	16
FANTASY, FICTION AND REALITY by Read Bain	19
THE WIDE, WIDE MOVEMENT by Eldon Scholl	24
READERS' FORUM	25
BOOK REVIEWS	26
RATIONALIST BOOK SERVICE	28

From The Editor's Desk . . .

The American Rationalist is an independent non-partisan bi-monthly journal of fact, opinion, criticism and service for all who share, or are in sympathy with, the basic Rationalist-Humanist world view or philosophy, regardless of the labels by which they may choose to identify themselves. The American Rationalist - (1) regards reason and the scientific method as the only tools for the solution of human problems, (2) regards the democratic way of life and democratic institution as the scheme for human relations most consistent with knowledge and experience and, therefore, with the Rationalist-Humanist concept of Man, (3) believes that religious, intellectual and political freedom can be maintained only if there exists a complete separation between Church and State, (4) believes that free public education is one of the keystones of democratic civilization, and that it must strive to produce, in a democratic and secular manner, responsible citizens and what Carl Rogers has termed "fully functioning personalities", (5) believes that civilization can be improved only if conscientious citizens are informed about and willing to combat all forms of political, religious, social and economic tyranny. — The American Rationalist stands for adequate mass information, the protection and extension of civil liberties, the application of reason and scientific method to all human problems; it opposes all forms of censorship and distortion, clericalism, racial and other prejudice, and all forms of authoritarianism. The American Rationalist will always welcome comments, suggestions, articles and criticisms from its readers, and will be more than grateful for any support, financial or moral or other, which readers and friends may care to render.

EDD DOERR.



(The following is the text of Dr. Larson's address before the annual convention of the American Rationalist Federation, held in St. Louis on August 26, 1961. Dr. Larson, business executive, educator and lecturer, is the author of a number of books, including his monumental study of the origins of Christianity, "The Religion of the Occident," which is available through our Rationalist Book Service. Dr. Larson also recently became a contributing editor of this magazine.)

The Doctrine And Discipline Of The Roman Catholic Hierarchy

by MARTIN A. LARSON

Given a certain cultural level, the element of overriding importance in human society is the philosophy or system of values by which men live. This determines the individual as well as the collective activities of mankind, the kind of government they will erect or endure, their attitude toward every problem which arises and every decision which must be made. In India, millions of useless monkeys and cows are revered, while countless children starve in the streets; in Periclean Athens, where the rights of the free individual were paramount, sincere government servants, convicted of error, were put to death by the Areopagus; in Communist Russia, the political dissident is quickly liquidated, while the bureaucrat holds office for life and lives in a palace; where the Church is supreme, the priest dwells in marble halls, and heretics are burned at the stake; where kings or emperors exercise absolute sway, the court is the center of national life, and the people are no better than dirt. It is a matter of philosophy, of accepted values.

The peoples of the world are today locked in a gigantic struggle: three philosophies, more or less clearly defined, seek to dominate the mind of man and to gain universal dominion. These three are, first, individualist free enterprise, which at least ostensibly offers to each human being the right to the fullest development possible. In its modern version, this is best represented by the American Constitution. We have, secondly, the secular-authoritarian philosophy, which promises temporal security, and is best exemplified by Marxian communism. And, third, we have bureaucratic, religious totalitarianism, which promises salvation through obedience to the representatives of supernatural powers. This form was

developed by ancient Judaism, Zoroastrianism and Brahmanism; and has been brought to full fruition during the last two millennia by the Hierarchy of the Catholic Church. Ancient Gnosticism and modern Protestantism are religious offshoots of Greek individualism and free enterprise; what is today called social democracy is a modern hybrid, a compromise between free enterprise and government control. In the past, the battles between and among these philosophies have been sporadic, local, and often temporary; today the struggle is world-wide and it is rapidly merging into a single but complex war of ideologies. Our subject at this time is the nature of religious, theocratic authoritarianism and the principal institution of our time which embodies it: the Roman Catholic Church and its Hierarchy.

The most powerful elements in current ideologies are those which have been virulent for the longest period of time in the Stream of Culture. And, although it is true that every people and each era adapts or refines inherited ideas to square with current needs and capacities, it is also a fact that the three great philosophical concepts outlined above had been quite fully matured by the sixth century before Christ. In Aesop and in Hesiod you will find a clean-cut exposition of the free-enterprise, individualist ideology; in the **Laws of Manu** and the **Institutes of Vishnu**, the theocratic philosophy is fully described; and in the Spartan constitution and in **The Laws of Plato**, you will find the ideals of secular authoritarianism fully developed.

The Catholic Threat

Let no one underestimate the power of the Catholic Hierarchy, nor yet overestimate the potency of modern reason and enlightenment,

for this could be an error leading in two or three generations to the destruction of American culture. It is true that there are many thousands of intelligent and emancipated men and women in the United States today; but it is equally certain that there are millions who can read a newspaper but who are nevertheless hopelessly entangled in false ideologies which place them beyond our influence. These are the masses who devour sex and violence on television, who fall an easy prey to political demagogues, or who trade a decent life in this world for promised bliss beyond the grave. These constitute the raw material which falls quite easily into the clutches of an experienced, crafty, unscrupulous, and thoroughly disciplined theocratic bureaucracy.

The Protestant clergy, especially in its extreme fundamentalist form, may in some respects be even more absurd and fanatical than the Catholic; yet there is a vast difference. The modern Protestant, like the ancient Gnostic, believes in individual responsibility, in voluntary religious communions, and in the separation of church and state. The doctrine and discipline of the Catholic Hierarchy calls for a totally authoritarian communion which must be co-extensive with society itself; under which no person may remain on earth except on terms of subservience to its decrees; in which the priest makes all decisions respecting faith, morals, education, and discipline; and in which the only function of the civil arm is to repel foreign invasion, crush domestic rebellion, and execute heretics and infidels.

Any one who doubts that within a century such a system could be established in the United States should study history and the present complexion of American society; we are drifting rapidly in the direction of ultimate totalitarianism.

Someone may interpose that no Catholic prelate today publicly proclaims such ideas in the United States. Remember, the Hierarchy is old, it embodies not only its own experience of two millenia but also that of older theocracies which preceded it; it can well bide its good time. What it does not just now proclaim in public, it nurtures in private; the tactics of the Hierarchy change ceaselessly, day to day, and place to place, but its basic strategy never alters. In order to lull its potential victims to sleep, the Hierarchy now claims to be the source and the exponent of high morality, democracy, individual liberty, political responsibility, and social justice. This is the mask behind which lie hidden the cynical features of a determined priesthood

which, in order to survive with power intact, has murdered at least a hundred million victims, all in the name of Jesus Christ.

Jesus And The Roman Hierarchy

Let us contemplate briefly the background of that powerful pontiff who, with his cardinals, presides over the spiritual empire known as the Roman Catholic Church. When I read the titles which this personage ascribes to himself, I am reminded of the great Gollbusto, Emperor of Lilliput, who towered a full half inch above his subjects to a height of slightly over half a foot and whose titles were so prolific that they filled an entire paragraph. He was "monarch of all monarchs, taller than all the sons of men . . . whose head strikes against the skies; at whose nod the princes of the earth shake their knees," etc. I often wonder whether Swift had the Vatican prelate in mind when he wrote his inimitable satire. At all events, the head of the Roman Hierarchy, the reputed representative of that penniless Jewish revolutionary who hated every priest, does not blush to describe himself as follows: "His Holiness the Pope, Bishop of Rome and Vicar of Jesus Christ, Successor of St. Peter, Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of Vatican City, John XXIII, Angelo Roncalli, now gloriously reigning."

Jesus was a man so poor that, my good mythicist friends to the contrary notwithstanding, he had nowhere to lay his head; devoted, but deluded, he encountered the hostility of the established priesthood, who encompassed his death.

The Catholic Hierarchy achieved power by being in every way the reverse of Jesus and by teaching doctrines which repudiated his gospel.

Jesus denounced a bureaucratic priesthood; he would have nothing to do with his own mother; he would have no one in his select and dedicated communion except the mystical Elect; he declared that we must call no one on earth "father"; he demanded complete poverty from all who should proclaim his gospel; he commanded acts of human charity and compassion from his followers, especially to strangers; he hated the rich and made indigence a prerequisite for discipleship and salvation. The Catholic Church, however, has transformed the mother of Jesus into the *Theotokos*. The Mother of God and the Queen

of Heaven. The theocratic bureaucrats, whom Jesus excoriated so fiercely, reign supreme in the Roman persuasion. Whereas Jesus would have none except the elect who clamor for admission, the Catholic Church says (or awaits the day when it can say) that everyone must be subject to its discipline or get off this earth; every Catholic priest, even the most petty, not only is addressed as "Father," he also demands that his subjects genuflect before him and kiss his holy hand; whereas Jesus commanded his emissaries to divest themselves of all earthly goods, the popes and the bishops live in mansions and possess hordes of menials which make American millionaires look like paupers. Jesus declared that anyone who wished to become his disciple must first sell all that he had and distribute to the poor, but we find that Catholic prelates help their parishioners become wealthy by any means whatever, so long as the Lord gets his proper share.

How Did This Empire Grow?

How, then, grew this vast empire, which possesses, nominally, political control over only one hundred and nine acres, but on which, nevertheless, the sun never sets? What is the source of its power and virility? What is its nature? How can it exercise such unparalleled power over half a billion human beings? Why did it adopt such fantastic and irrational doctrines? Why is it so difficult for its victims to free themselves from its emotional and intellectual chackles?

Beginning Of The Clericalist Movement

One of the first important discoveries which a scholar makes when delving into early Christianity is the fact that there was no organized Catholic Church until about 160 or 170. There had, it is true, been various precursors in the clericalist movement which finally culminated in the Catholic Church. During the first one hundred and twenty-five years after the crucifixion of Jesus, many sects, cults and denominations came into existence to proclaim his gospel. Almost all of them sought highly dedicated communicants who would renounce this world, condemn all those things which most human beings desire, organize into tight conventicles, and await the Grand Parousia. About the year 185, Irenaeus listed thirty heretical Christian communions; about the year 70, Epiphanius described eighty of these.

But amidst this welter of confusion, this vast hubbub of sects which hoped for salvation in disciplines which were controlled by their members and which abhorred state interference as a plague, a definite movement began taking form as early as the year 75 or 80. This was led by a breed of professionals formerly unknown in the Graeco-Roman world: men with great abilities, but frustrated in their ambitions elsewhere, unable to find a place in the secular Roman sun, intent on achieving power, wealth, fame, and influence in a dying culture by leading a revolutionary movement which would at last destroy the existing state and replace it with an authoritarian theocracy. These men were intense, fanatical, unscrupulous, dedicated, and intent on the seizure of total power, civil and ecclesiastical. They subordinated public and individual morality to the acceptance of creed and discipline; in their code, the only serious crimes consisted in schism, heresy, and infidelity. A schismatic is one who accepts the doctrine but rejects the ecclesiastical authority and sets up a separate communion; a heretic is one who accepts the doctrine in part, but rejects certain elements in it, together with the authority which seeks to enforce it; an infidel is one who repudiates utterly both the doctrine and the discipline.

Gospel Synthesis vs. Catholic Syncretism

The basic doctrines of Christianity as set forth in the Synoptic Gospels constitute a powerful synthesis of those religious elements which had appealed with the greatest power to the poor and downtrodden of this earth for thousands of years, and therein resided its dynamic force. But when this message was carried into the Greek world by Paul and then re-stated in the Fourth Gospel, it became necessary to revise and reconstruct its basic features. Paul deleted the communal concepts of Jesus, but retained his celibacy; the Fourth Gospel eliminated both. By the time the Pauline writings forced their way into the Catholic cannon, they had been re-edited and expanded almost beyond recognition.

Since the revolutionary elements in pristine Christianity were useless to an authoritarian theocracy, it became imperative that the new clericals remake the religion of Jesus so that it would serve as the instrument for overthrowing the Roman state.

I do not infer that this was consciously the objective of all these hieratic professionals. They were educated in the best Graeco-Roman schools; some of them were major intellects,

comparable to the greatest who have ever lived; they arrived during a time when civilization was crumbling on every side; when a vast frustration had seized upon the collective human psyche; when the common people could see no secular purpose in life. Under this emotional pressure, men of the highest intellectual power accepted implicitly a view of life, history, and the cosmos which seems absurd to us; and yet we should realize that had we lived then, we might have shared it also.

Tertullian, a fanatic of the first water, was thoroughly sincere, completely unselfish, and unquestionably possessed of a penetrating mind. Origen desexed himself at the age of eighteen in accordance with the severe precept of Jesus and then spent the next fifty years formulating doctrines which became so deeply embedded into Greek Christian theology that, after his doctrines were declared heretical, it required two ecumenical councils to anathematize him and his ideology. He is said to have written six thousand books; and, although this must be an exaggeration, we know that his literary output was stupendous and that he composed the **Hexapla**, a complete version of the Bible, written in six languages in parallel columns on each page. And then there was Aurelius Augustine, Bishop of Hippo, originally a Manichaeon. His extant writings, composed with infinite care and polished into perfection, equal in bulk half of the *Encyclopaedia Britannica*; he laid the total foundation for the medieval Church and the Dark Ages in his philosophy calling for an authoritarian Church; yet, since he repudiated the authority of popes and councils, declaring that truth must derive from the scriptures and be demonstrable by logic, he also formulated the principles out of which the Protestant revolution grew and which, therefore, made possible our modern republican society.

The clerical movement repudiated the Gospel Jesus and pristine Christianity by developing in its place a fantastic syncretism of creed, ritual, doctrine, and practice into which anything and everything was acceptable, subject only to two prerequisites: first, it must be attractive to the pagan populace; and, second, it must tend to enhance and consolidate the power of the clergy. From this method and this objective, the Roman Hierarchy has never diverged during its entire history.

The Syncretistic Process

The triple process of paganizing Christianity almost completely, making it extremely popu-

lar with the masses, and finally converting it into a forceful and pliable instrument of authoritarian bureaucracy went on apace during the second, third, and fourth centuries. Even the first-century Barnabas declared that there must be no communication with heretics. The Fourth Gospel initiated the long process by which Mary became at last the Queen of Heaven, and so took the place of all the ancient virgin and nurturing mother-goddesses ever worshipped before her. About the year 115 or 120, the Catholics introduced the venerable doctrine of the Virgin Birth and forged the necessary interpolations which we find in the first two chapters of Matthew and Luke; in good time, they determined that Jesus, like Mithra and countless other savior-gods, had been born on December 25; they determined also that his passion took place, not on the Jewish 14th Nisan, but at the vernal equinox, which was the time when the immemorial Attis had been impaled on the pine tree, buried, and risen again on the third day; they took the simple Last Supper described in the Synoptics, and transformed it into the doctrine of the Real Presence, the Mass, a ritual which grew directly out of the ancient Osirian and Eleusinian mysteries. This list is almost endless; finally, in 1954, Pope Pius XII, in an elaborate Vatican ceremony, crowned Mary Queen of Heaven and made her at last officially and dogmatically the veritable replica of the Great Isis herself, who interceded for all sinners who sought mercy from her son, Horus.

The Conquest Of Authority

The march toward episcopal-ecclesiastical authority began early and the Hierarchy has never swerved from its path. About the year 117, Ignatius declared that since the bishop represents Christ, he must be obeyed on earth as God is in heaven; authority, he said, exists in the indivisible authority of the apostolic church, descending in an unbroken chain through the bishops from generation to generation and in their exclusive right to administer the sacraments. Tertullian, about the year 200, elaborated this doctrine of succession and authority; God, he declared, gave authority to his son, Jesus Christ, who, in turn, had entrusted it to his disciples, those who have stood and now remain in control of the Church constitute the true line through which power is transmitted. Heretics and schismatics, since they break the line of succession, have no right to use the holy scriptures but are ipso

facto outlawed and denied the salvation of Christ. Oddly enough, Tertullian, in due course, broke with the established Church and became himself an outlaw and an outcast.

By the middle of the third century, when the Catholic Church had definitely outdistanced its Christian rivals in numbers, wealth, power, and influence, it began to show its true nature in acts which could not be misconstrued. St. Cyprian, Bishop of Carthage, led his fanatical followers in violent assaults upon the most sacred shrines of the pagan cults; and he left behind a wide swath of desecration and enmity. For this he was tried by the civil authorities and finally executed; but only after he boasted of his deeds to his judges.

Cyprian developed a somewhat novel theory of authority; he said that every bishop is supreme in his own diocese; that the collective will of these prelates constitutes Church law; and that anyone who questions it or breaks ecclesiastical unity must be excommunicated and be excluded from all social communion or economic occupation.

In 383, Gregory Nazianzen formulated the theory of suppression by secular force which has always been that of the Catholic Church; speaking of the Apollinarians, he says: "Any permission of assembly granted to them is nothing less than a declaration that their view is more true than ours. For if they are permitted to teach . . . it is the manifest that the doctrine of the Church has been condemned." Leo the Great, writing in 450, declared that the Roman Empire, which had tolerated and fostered every species of religious falsehood, had been established by God's providence so that "the preaching of the word might quickly reach all the people . . . The most blessed Peter, chief of the Apostolic band, was appointed to the citadel of the Roman empire. Here the tenets of philosophy must be crushed, here the follies of earthly wisdom must be dispelled, here the cult of demons must be refuted, here the blasphemy of all idolatries must be rooted out."

In short, it was the peculiar mission of the fabled Petrine succession to assume the throne of the Caesars and use its power to extirpate all philosophy, all learning, all secular science, and all competing religions, or, as Leo called them, devil-worships, from the face of the earth. He regarded the heretic in precisely the same light as we would the poisoner of our water supply. The devil, he said, was busily engaged in contaminating the Christian mind: "there is no doubt that our enemy, Satan . . .

is aroused . . . so that under a false profession of Christianity he may corrupt those whom he is no longer allowed to attack with bloody persecution, and for this work he has heretics in his service whom he has led astray from the Catholic Faith."

Authoritarian Doctrine

But it was Augustine, in his various controversial writings, who formulated what is still the essential and official doctrine of the Roman Church. The Donatist schism came into existence following the Diocletian persecution; it held that those who had committed treason against their religion by voluntarily surrendering their sacred documents to the Roman authorities must forever be excluded from the Church. But since this position made a universal communion impossible, the Donatists were assailed by the orthodox as the ultimate enemies of God and his merciful salvation. The Donatist clash with the ecumenical authoritarians was fierce beyond all description and was finally resolved only in the general catastrophe of Moslem conquest. They constituted the majority of African Christians and included almost all who had braved the Diocletian persecution. The struggle finally burst into civil war during the time of Augustine, who persuaded Emperor Honorius to use the imperial troops to seize all Donatist properties, to confiscate the private wealth of the Donatists, and to send their leaders to the block or into exile.

During this controversy, Augustine developed the following doctrines as the practical basis for Catholic power:

1. The Church constitutes an indivisible unity, which must be universal; no one may exist outside its discipline, no other doctrine may be promulgated, and no deviationist may be tolerated on any terms.

2. The wicked and the unjust must continue within the communion of the Church until the final judgment, when Christ will separate the chaff from the wheat.

3. The sacraments belong, not to the priest, but to the Trinity; it is therefore of no importance who administers them, so long as it is done under the jurisdiction of the Church.

4. The Church does not persecute when it uses fire and sword to correct its erring children, who thus resemble kicking mules and horses when physicians try to heal their wounds. When violence is practiced by the Church, it actually constitutes the tenderest

love and affection. When pagans, heretics, or schismatics try to prevent the application of these ministrations, they commit treason against Christ and God.

5. Government has two arms, the ecclesiastical and the secular: the former makes all decisions; the latter has only one significant duty — which is to execute the decisions of the clergy and to conduct all dissidents from the face of the earth, so that they may never contaminate the faithful.

6. It was also St. Augustine who, in his controversy with the Pelagians, formulated the philosophy which still lies at the base of Catholic birth-control doctrine; he declared that if husband and wife practice this at all, he becomes an adulterer and she a harlot. He also declared that the concupiscence inseparable from the process of generation is the mark of original sin and makes human birth impossible except by the transmission of congenital corruption from Adam to every child ever born; this corruption can be overcome only by exorcism and baptism.

7. In the year 496, Pope Gelasius published the first Index of Forbidden Books: this was the beginning of the literary process by which Catholics are sealed off from the world of ideas, into a mental vacuum, in which only the words of the priest may be heard.

If all this medievalism seems incredible today, let me remind you that this is still the official position of the Catholic Church.

The Death Of The Roman Empire

By the year 313, the Roman Empire had passed the point of no return; the great and noble Diocletian had tried desperately to suppress the rising tide of Catholic power, but had been compelled to resign. Constantine, therefore, in the Edict of Toleration, declared all religions equal before the law, and free to worship as they pleased. But this condition was short-lived: by 325, the Catholic prelates exerted such pressure that they forced the Emperor to confer upon them a long list of extraordinary benefits and preferences at state expense; and to inaugurate, first, a reign of terror against all pagan cults and religions, and, second, to implement a campaign of persecution against competing forms of Christianity. The bloody tale is without parallel in human annals: by conservative estimate, I would say that the Catholic Church has murdered at least a hundred million European victims and that during the Middle Ages, which it calls "The Golden Age," it literally reduced the

people of that continent to a state of barbaric savagery.

The Battle For Primacy

The true story of how the Pope of Rome became the Supreme Pontiff of the Universal Church, the Patriarch of the West, gloriously reigning, is not only long and tortuous, but quite different from that related by Catholic historians. The fact is that for centuries, popes fought each other like wild beasts for influence, power, wealth, and primacy. Not until 450, when Leo the Great made his influence felt as a balance wheel among more potent pontiffs, did the Roman See assume serious importance. Some years earlier, Augustine had compelled Pope Sozomen to reverse his edict in regard to the Pelagians; in 553, Pope Vigilius, infected with semi-Nestorianism, was condemned by the Fifth Ecumenical Council; and in 680, the Sixth Ecumenical Council excommunicated Pope Honorius posthumously as a Monothelite heretic.

The case of Gregory the Great, pope from 590 to 604, is particularly revealing. He was exceedingly aggressive in pushing the claims of the Roman See to primacy over the universal church; but his Byzantine competitor, Cyriacus, the Ecumenical Patriarch of Constantinople, was even more aggressive and successful. Gregory therefore did not hesitate to call his rival the precursor of Antichrist, because he sought to become head of the whole Church. It is illuminating to note that the Roman pontiff could see nothing sacrilegious in his own identical claim.

In the eighth century, however, when the Moslem conquest had seized approximately three quarters of the Christian world, and very little remained except the Roman diocese, the problem resolved itself, at least temporarily: the Roman bishop finally became the universal pope. But this period of supremacy was very brief: for in the year 800, the remnants of Eastern Christianity rallied around the Patriarch of Constantinople and formed the Eastern Orthodox Church. The doctrinal issue revolved around the dogma of the single vs. the double procession of the Holy Spirit; and in 1875, the Russian Patriarch declared that he still could not communicate with the Roman bishop, since the latter was heretical on this crucial issue.

During the centuries that followed Gregory the Great, culture in Europe probably reached a lower level than anywhere else in the world.

The Catholic Church was almost everything, everything else was almost nothing.

Thomas Aquinas

In the thirteenth century, Thomas Aquinas, known as the Angelic Doctor, compiled the beliefs, doctrines, practices, and teachings of the Church in a work called the **Summa Theologica**. This is a hodge-podge of doctrinal expediency which attempts to reconcile the volitional libertarianism of Aristotle with the doctrines of original sin and human depravity as set forth in Paul and Augustine. It embodies the quintessence of intellectual bankruptcy which constituted the highest form of mental activity permitted by the authoritarian church. The **Summa Theologica** is still the ultimate authority to which the Catholic Hierarchy constantly appeals. For no matter how absurd it may be, it restates and codifies ancient Catholic doctrine and discipline, and postulates the monolithic unity of the totalitarian theocracy.

More Modern Pronouncements

Were I to quote in *extenso* from more modern, official bulls, syllabi, decretals, and encyclicals, we would need many hours for the purpose. But this will not be necessary. If you have the time or a compulsive passion for the pursuit, you may read the decrees of the Council of Trent, which met intermittently from 1545 to 1563; the SYLLABUS OF ERRORS, published by Pius IX in 1864; and the voluminous ENCYCLICAL LETTERS of Pope Leo XIII, who died in 1903. It is painfully obvious, first, that all of this material constitutes simply a re-statement of the philosophy developed by Augustine and other ancient Catholic prelates; and, second, that it expresses a point of view and attempts to establish a politico-economic social order which is diametrically opposed to that envisioned by the founders of the American republic. Americanism and Catholicism stand at opposite poles: there can never be any reconciliation between the two. It is inconceivable that both shall remain potent and long survive.

Glancing through the eighty articles of THE SYLLABUS, we find, in No. 15, that no man may choose a religion simply because he believes in it; in No. 37, that no church may be established unless it is subject to the authority of the Roman pontiff; in No. 42, that ecclesiastical law must always take precedence over civil; in No. 47, that all public schools must be subject to Roman Catholic clerical authority; in No. 55, that Church and

State must never be separate; in Nos. 65 to 74, that no marriage is valid unless entered into sacramentally in the Catholic Church; in No. 79, that no other cult shall enjoy liberty of worship and that no one has the right to discuss in public different opinions dealing with religion, politics, or economics.

It is true that American Catholics today would find it very difficult to obtain a copy have long to wait for a "real controversy", of **The Syllabus**; yet it states exactly the unalterable and eternal position of the Catholic Hierarchy, which may undergo destruction but is totally incapable of reformation or progress.

In Conclusion

If you would know the kind of world which is desired by the Catholic Hierarchy and which it always creates wherever it has the power, go to Spain, Portugal, Venezuela, Colombia, or any other place in which it has long exercised unopposed dominion. Go and look into the hungry, frustrated, desperate faces of the people, condemned to perpetual poverty, ignorance, disease, and misery; and contrast them with the opulent clergy living in luxury and unbridled license from the tax-free revenues obtained from lands worked by starving peasants. I do not believe that there is any profound congenital difference between the humanity found in North America and that to be seen in the continent to the south of us; the cause of the obvious contrast must be sought in the different political and religious philosophies which are in control.

Let me remind you of a few facts: the Christian clericalist movement which culminated in Catholic Christianity began with very nearly nothing about the year 80; it was assailed from every side by competing Christian sects and by virulent pagan cults; it was regarded with contempt by the ethical schools, by educated men, by the pagan writers, and by the state functionaries. It was the butt of comedians in the theatres. Yet within two hundred and forty years it was able to seize the public power, and in two more centuries to extirpate secular culture and all competing cults. The whole process required something like four hundred and fifty years.

And may I also remind our current and easy-going optimist friends that the great majority of all countries in the western world, including the United States, now have Catholic heads of state; that nominal Catholic communicants now number nearly one-fifth of the

human race; that the English Episcopal High Church is almost a replica of the Roman and may rejoin its parent at any time; that both West Germany and the Netherlands have fallen into the Catholic orbit during the past decade; that Canada is today tottering on the brink; that in the United States, where the Roman Church claims nearly one-fourth of the population as its members, every metropolitan daily and almost every other important publication, as well as the radio, the television, and the secular educators, shrink in terror before the Hierarchy; that the public schools and almost all government divisions and departments are infested or controlled by Catholic communicants; that their penetration into the labor unions is almost universal; and that today the Catholic spokesmen are raising imperious voices of demand on every side. Can any one doubt that so potent a force may

shortly seize control of the occident, unless we strive with might and main to prevent it?

Just now, the Hierarchy is concentrating on obtaining limited, but general, public support for their parochial schools. Ten years ago, this was their demand in France, but now they have demanded and obtained parity with, or superiority over, the public institutions in that country, as they have also done in Germany, England, Holland, and Canada.

On this solemn note I close: should the Catholic Hierarchy succeed in this campaign, American culture is probably doomed; and our proud nation may well descend into the dustbins of history within less than a hundred years. As men and women who feel an obligation to the future, we will know what we must do. Our duty is clear. May we never, never flinch from the task!

Rationalists And United Fund Campaigns

by C. HARRY NIMS

In the old days, it was the custom for charities to stage "Tag Days," on which they sold many items and gave you a tag to show that you had contributed to the street solicitors.

This method of raising money for various charities became very popular because, by simply getting the blessing of the Common Council, it gave the charities permission to place swarms of solicitors on all street corners, and pester everyone who came along. And the one who didn't wear a tag by lunchtime was looked upon as an old curmudgeon.

So popular did this soliciting device become that by and by hardly a week went by without its own special Tag Day. Eventually, it got to be a distinct nuisance and the general public began to object to the constant soliciting of alms for this and that.

Then, some genius suggested that the various charities get together, pool their demands, and stage one big campaign a year for the necessary funds for all, after which the money collected would be allocated by the administrative staff who got jobs out of it. This proved to be a great relief from all the various Tag Days and, with expert advertisers, publicists, solicitors and campaigners, the funds collected grew larger and larger — and more charities were glad to get under their wing.

It was just like getting "money from home."

The odd thing was that, as time went on, the majority of the charities were those supported by various religious organizations — with the Catholics getting a very large share of the proceeds and no one was the wiser, as the "United" blanket covered up the names of the recipients. Originally, these United Funds used to feature the names of the organizations who received money from the Foundations but, gradually, there were so many hanging on their coat-tails that this practice has been frequently discontinued. Now, you contribute and you seldom know what charity you're giving to, or how much they get out of the total.

Now, along with all the rest of the worthy citizens of our great cities, I have contributed what I could during the years. BUT — this thought keeps cropping up . . .

Why should I support some church charity, when I don't believe in churches? Why should I help them promote their Gospel and their missionary and other activities when I know it's all based upon false premises, myths and superstition?

These various church charities are just like Tammany Hall; they give some sucker a ton of coal or a suit of hand-me-down clothing, then turn around and nick the taxpayers in

general for ten times as much through non-payment of taxes on their expensive corner properties. They demand fire and police protection, paying and parking space, but don't believe in paying for it.

Well, I'll tell you what they do. The Knights of Columbus was originally organized to help the widows and orphans. Now, they are a great, international insurance agency, with over one billion dollars worth of insurance in force among their more-than-a-million members, and none of their numerous halls pay a penny in city, state or national taxes, and none of their thousands of employees pay a penny in income taxes. All this money goes to the church — or the Vatican.

Protestant organizations are just as bad, according to their size. The treasurer of the Detroit Diocese of the Methodist Church, which comprises the City of Detroit and some indeterminate areas nearby, boasted to me a year or so ago that "It's big business. We handle over a million and a half per year here." That's the amount they collect from their parishioners for the support of their huge churches — and from the United Fund for their charities. Yet they pay no taxes on all these buildings, while demanding the best of city services.

It is high time, I think, for the Rationalists, the Humanists, the Freethinkers, Secularists, Unitarians, Ethical Culturalists, etc., to stop and consider all these things. Why should we contribute to the United Foundation Funds, Community Chests, etc., which are now quite common all over the country, when a very large proportion of the money collected goes to charities supported by the various religious sects, and to such sectarian business enterprises as the YMCA, YWCA, etc.?

The various United Fund organizations are already beginning work on their huge annual campaigns which are usually staged in the Fall. They are appointing chairmen of committees, lining up their groups of hungry solicitors, choosing their advertising agencies, and in general "getting set" for their big annual campaigns.

I propose that all the members of the various liberal groups begin now to organize to upset this huge grafting operation. It is true that the Funds make it easy to contribute "once for all." But stop and think what this "All" means. It means that we are contributing our money to help perpetuate this tremendous cancer of hundreds of religious organizations eating into the vitals of the

good sense of the people in general. It helps keep them in business.

Undoubtedly, most of these charities are worthy and do a great deal of good for many thousands of deserving indigents and orphans. But why should these charities be administered by the churches? Why can't the public authorities, through their various Welfare and Family Service Organizations, handle this charitable work? Why should the churches be allowed to "stick their thumbs" into the pie?

I propose that we set up our own charitable enterprises, in every city and state in the country, that we then withhold all our contributions to the United Funds, etc., and donate them instead to our own Charity Fund, with a National Board appointed or elected to allocate and administer the funds collected.

Why should we let the churches get their hands upon the vast funds so collected when it is so well known that they all have "sticky fingers," just like Tammany Hall?

To start effective action toward the end proposed above, I suggest that each organization in the various liberal groups mentioned, and any others who wish to join with us, meet and name delegates to a conference at which detailed plans can be made, looking toward the organization of a National Liberal Charities Council, which would have the support of members of all liberal groups, and be authorized to receive and allocate the funds collected through this national group action.

As time goes on, and the organization grows, local groups can be chartered or authorized by the National Council of Liberal Charities to receive and administer their own funds locally.

Do I hear a second to this motion?

—o—

(Editor's Note: While I rather agree with Mr. Nim's analysis of the federated fund raising situation, I am just a little skeptical about the practicality of his proposed "National Council of Liberal Charities," if for no other reason than realism about the paucity of the financial resources of Rationalists, Humanists, Freethinkers, etc. In reality, we are already fairly well aware of the good uses to which our "charity" dollars can be put. As individuals, we can simply see to it that our donations go where we think they will help to accomplish what we regard as important, realizing, of course, that United Funds deprive us of all control over funds donated to

federated drives. Let the Catholics and others support their own homes for unwed mothers; we can support far worthier causes. At any rate, we would be happy to hear what our readers think of Mr. Nim's ideas.)

•

THE PASSING PARADE . . .

by EDD DOERR



Birth Control And The Supreme Court

Before closing up shop in June, the Supreme Court refused to rule on the constitutionality of Connecticut state laws which prohibit "artificial" birth control. The Court held, in a narrow five to four decision, that the cases before it were "too abstract" and "involved no real effort by Connecticut to enforce the 82 year old laws." Associate Justice Black, one of the four dissenters, said that the Court should have ruled on the constitutionality of the laws; and Justice John Harlan, holding the Connecticut laws to be unconstitutional, said: "I believe that a statute making it a criminal offense for married couples to use contraceptives is an intolerable and unjustifiable invasion of privacy in the conduct of the most intimate concerns of an individual's personal life." Justice William O. Douglas said that the idea of placing the intimate conduct of married life under police regulation "is congenial only to a totalitarian regime." Justice William J. Brennan, the Roman Catholic Justice who cast the tie-breaking vote, concurred with the majority vote, but in a separate opinion stated that the "true controversy" raised by the Connecticut law centers upon "the opening of birth control clinics on a large scale." "It is that which the state has prevented in the past, not the use of contraceptives by isolated and individual married couples." "It will be time enough to decide the constitutional questions urged upon us when, if ever, that real controversy flares up again."

Justice Brennan and his colleagues may not for the planned Parenthood Federation has announced that one or more birth control information centers will soon be set up in Connecticut. It is my hope that Connecticut will try to close down such a center, for this would certainly compel the Supreme Court to rule the Connecticut laws unconstitutional.

Justice Brennan has performed a valuable

service, however, for he has pinpointed the *modus operandi* of the Catholic hierarchy. The Vatican oligarchy is certainly aware of and unconcerned about the fact that reasonably informed and not destitute Catholics and non-Catholics, throughout the world, know about and practice contraception. What the Vatican does not want is the widespread dissemination of birth control information among the needy "masses", for this would surely bring Catholic birth rates into line with those of non-Catholics, and thus would thwart the Vatican's hopes of political conquest through the outbreeding of the opposition. I personally have seen containers of contraceptive jelly on the shelves of drugstores in South America and know that condoms are also available there (though I am told that they are inferior to those manufactured in the States); but these commodities and the information necessary for proper motivation and use are virtually unavailable to the uneducated lower classes who are in the greatest need of them. As I suggested in the last issue of *The Rationalist*, a concerted attack upon the birth control barrier by all informed persons in all countries is necessary if we are to avoid the extremes of Red or Black or Purple totalitarianism, or the chaos which would certainly result from a clash between totalitarian giants.

It is encouraging to read in *Time* that French medics are beginning to hack away at the birth control barrier imposed in France by law since 1920. I hope that the present French government (or whatever France may have by the time this issue reaches you, dear reader) and the powerful clericalists there will not prove to be an insurmountable obstacle.

Supreme Court Backs Torcaso

The Supreme Court ruled unanimously in June that Roy Torcaso, of Wheaton, Maryland, can be a notary public in the state of Maryland without having to sign an oath saying: "I do declare that I believe in the existence of God." By striking down the old Maryland law as an unconstitutional "religious test for public office," the Court has also invalidated similar laws in Arkansas, Mississippi, North Carolina, Pennsylvania, South Carolina, Tennessee, and Texas.

The Court's opinion, written by Justice Hugo Black, states: "We repeat and again reaffirm that neither a state nor the federal government can constitutionally force a person 'to profess a belief or disbelief in any religion.' Neither can it constitutionally pass laws nor im-

pose requirements which aid all religions as against non-believers, and neither can it aid those religions based upon a belief in the existence of God as against those religions founded on different beliefs." In a footnote to the ruling, Justice Black added that religions which do not contain "what would generally be considered a belief in the existence of God" include Buddhism, Taoism, ethical culture and secular humanism.

Torcaso was represented before the Supreme Court by Leo Pfeffer, director of the American Jewish Congress' Commission on Law and Social Action, and by Lawrence Speiser, Washington director of the American Civil Liberties Union.

It is possible that the Torcaso ruling will prove to be as important a victory for religious freedom as the McCollum decision.

Under the Reign in Spain

A survey conducted among 21,270 nominally Catholic workers in Madrid and five other Spanish cities has been reported to have disclosed that 19,205 of them — over 90 percent — declared themselves to be "anticlerical." Among those questioned, only 1091 claimed that they were faithful in "discharging their religious duties." Of the total number of workers interviewed 11,666—over half—stated that they were uninterested in religion, and almost half the latter number (about 5800) said that they were atheists.

In another Spanish-speaking country which the Pope regards as "safe territory", Colombia, a Catholic newspaper, *El Pais*, in an article entitled "Superficial Catholicism," reports that "only 3½% of the men and 9½% of the women go to church. Fourteen percent merely satisfy Easter requirements. More than half of the people die without the sacraments." *El Pais* then says: "Our Catholicism is a coating, a varnish, an ostentation, but not the real substance of our spirit and our conduct."

From the above sources, gleaned from Catholic sources, all sorts of interesting inferences may be drawn, such as: You can lead a horse to water, but getting him to drink it might be more trouble than it is worth; those who know Catholicism best do not think much of it. One might also conclude that the Church doesn't really care too much what the "masses" believe or do, so long as they do not obstruct the Church and the Church is able to expand its influence, wealth and power. The Church seems to exhibit two faces, Janus-like. The face which is ugly, corrupt, and indifferent to human problems

is shown in those lands in which the Church has long had the upper hand, such as Spain, Portugal, Italy, etc. In those lands where the Church is seeking power, as in the English-speaking countries, it tries to present a face of injured innocence and benign tolerance. But let us in well-fed and over-entertained America make no mistake about it, all totalitarianism is bad, whether it centers around Rome or Moscow.

The statistics cited above also tends to support the conclusion, drawn by McCabe and other writers, that the world's Catholic population, far from being 400 or 500 million as the Church claims, is actually not more than 100 million, though its financial resources are another matter. As a "bulwark against Communism" the Church is about as effective as a soggy Kleenex.

The Committee for Leo Koch

Readers of *The Rationalist* are familiar with the case of Dr. Leo Koch, the biologist (and a director of the American Humanist Ass'n) who was dismissed from the faculty of the University of Illinois in March, 1960, as a result of a smear campaign which followed the publication of a letter to the student newspaper in which Dr. Koch had made the following statement: "... there is no valid reason why sexual intercourse should not be condoned among those sufficiently mature to engage in it without social consequences and without violating their own codes of morality and ethics."

Although the Chicago Circuit Court, Judge Thomas Kluczynski presiding, recently refused to order Dr. Koch's reinstatement by the university, the Illinois Division of the American Civil Liberties Union has agreed to pursue the case all the way to the U. S. Supreme Court, if necessary.

A number of eminent scientists and scholars around the world, regarding the Koch dismissal as "a grave injustice . . . of vital concern to all friends of academic freedom," have formed The Committee for Leo Koch to help Dr. Koch in his legal case and "to give the greatest possible publicity to the strong disapproval felt by large numbers of prominent persons, both in the United States and abroad, towards the conduct of the administration of the University of Illinois serving notice that the intellectual community will strongly resist all such violations of academic freedom."

The chairmen for the Committee for Leo Koch are Dr. Michael Scriven, of the Depart-

ment of the History and Logic of Science of Indiana University, and Dr. Paul Edwards, of the Department of Philosophy of New York University. Among the many prominent men who make up the committee are such well known Humanists and Rationalists as H. J. Blackham (of the British Ethical Union), Sir Julian Huxley, Horace M. Kallen, John Kirk, Oliver L. Reiser, Bertrand Russell, W. T. Stace, and Edwin H. Wilson (executive director of the American Humanist Ass'n.).

"It is our opinion," the Committee points out, "that the outcome of this case vitally affects the status of all college teachers in the United States. Dr. Koch was dismissed chiefly because his ideas were found to be 'repugnant' and 'contrary to commonly accepted standards of morality.' We have reached a very sad state of affairs if a university administration can void a contract with impunity on the ground that it deems the opinions of the teacher 'repugnant'."

"The case of Dr. Koch," the Committee continues, "has many similarities to the malicious attacks on Bertrand Russell in New York in 1940. Unlike Bertrand Russell, however, Dr. Koch is not a world-renowned scholar and he therefore depends all the more on the active support of his colleagues and others interested in academic freedom."

Persons who are interested in making donations to the Committee, or who would like to obtain further information, may write to: — The Committee for Leo Koch, 1601 Jericho Turnpike, New Hyde Park, New York:

The Committee needs financial support and several years may be required to bring the case to a successful conclusion. "We should emphasize," the Committee points out, "that support for the Committee does not imply endorsements of Dr. Koch's views on premarital sexual intercourse. The only issue with which we are concerned is that of academic freedom."

The Plight of the Ex-Priest

The Roman Catholic Church is embarrassed and disturbed by the large and growing number of defections from the priesthood, for such widespread defections are rather poor advertising for the authoritarian organization which bills itself as the "Mystical Body of Christ." Alan McElwain, in the June 25, 1961, issue of the London **Sunday Express**, reports that 5000 Italian and 1000 French priests have left the Church since the end of World War II; and in the United States, Em-

mett McLoughlin, the courageous author of **People's Padre** and himself a former Franciscan, estimates that clerical defections amount to about one third of ordinations. According to McElwain, the Vatican blames "the defection or misbehavior of priests" on a "grave lack of self-discipline" which in turn stems from insufficient early indoctrination or "brain-washing."

But what happens to ex-priests? Some become Protestant ministers, some become teachers, and others enter whatever fields they can qualify for. But many priests who get fed up with the Vatican oligarchy and its methods and teachings are unfitted for any secular career by their clerical training and have a very bad time of it; some are even compelled to rejoin the Church, and undergo "rehabilitation" and "discipline" simply in order to survive. I know of one ex-priest who was unable to make a go of it outside the Church and had to return; he speaks bitterly of the hierarchy as "a bunch of unscrupulous bastards." In **People's Padre**, Emmet McLoughlin spells out the measures which the Church takes to induce ex-priests to "return to the fold," but here in the United States the Church is hampered somewhat in this activity by what remains of our separation of Church and State. But in countries where Catholicism is the "preferred" or established religion and where there is no really effective separation of Church and State, the Church can use the secular power to keep ex-priests out of jobs or professions for which they are qualified, and may even prevent them from emigrating to freedom.

The plight of the ex-priest in a clericalist dominated land is shown quite clearly in the current case of Mr. Francesco Paolo Niosi, who, after leaving the priesthood, returned to his home town of Ucria, in Sicily, entered politics, and was elected last December as the town's Socialist mayor. In February, Mr. Niosi was advised by the Sicilian government's Regional Assessor that he had no right to his office because Article 5 of the Lateran Treaty, which Pope Pius XI and Mussolini arranged in 1929 and which no post-war Italian governments have refused to repudiate, says that: "No priest under censure or apostate can be appointed or kept in a teaching post, in an office or an employment, in which they are in immediate contact with the public."

Niosi, who is now married and the father of a family, did not go out looking for a quarrel with the Vatican, but he has decided to stand his ground, with the help of his town

council, and take his case to Italy's Constitutional Court. The Vatican, of course, will probably threaten with ecommunication any judge who dares to side with Niosi and freedom against the vicious and undemocratic Lateran Treaty. Nevertheless, I hope that Niosi will win a personal victory and a victory for Italian democracy.

"He will win," says Niosi's wife. "He is a good man, an honest man. He seeks to harm no one but to live as an equal with other men . . . Is that a terrible crime?"

A victory for Niosi would be a boon to some 7000 other Italian ex-priests, a great many of whom have been condemned to poverty and unemployment by the Vatican oligarchy.

Public Schools: Godless?

Religionists are continually complaining that American public schools are "Godless", and secularists have never been able to relax in their constant battle to free public education from sectarian influence and domination. Just how "Godless" are our public schools? The answer, according to Mr. R. B. Dierenfield, an associate professor of Education at Macalaster College, St. Paul, Minnesota, is that "The American public school cannot be charged with being a godless institution." In an article in **Religious Education**, the official publication of the Religious Education Association, Dierenfield reported the results of a survey he conducted among 4000 public school superintendents throughout the country. — From questionnaires received back from 2183 of the superintendents, Dierenfield found the following:

Gideon Bibles, in the King James version, are distributed in the schools of 42.74 percent of the superintendents replying. The highest percentage was in the South — 54.77 percent — and the lowest in the West — 39.66 percent.

Baccalaureate services are held in connection with high school graduations in 86.4 percent of the school systems covered.

Homeroom devotional exercises are held in some or all of the schools in 50.22 percent of the public school systems.

Regular chapel exercises are held in 22.07 percent of the schools. The highest percentage is in the South — 70.86 percent and the lowest in the West — 1.35 percent.

Bible reading is conducted in 41.74 percent of the schools.

Christmas is observed by activities in 87.92 percent of the schools, Hannukah in 5.39 per-

cent; Easter in 57.82 percent; Passover in 2.17 percent; Thanksgiving in 76.75 percent.

The survey also covered the relationship between the public schools and religious groups. According to Dierenfield, 29.66 percent of the school superintendents who replied said that their schools cooperate in programs of released-time religious education. Public school participation in such programs runs from a high of 44.6 percent in the East to a low of 10.74 percent in the South.

Of the superintendents replying, 19.86 percent said their school systems provide bus transportation for parochial school students. The percentage was highest in the East — 37.96 percent.

Public school classes are held in church buildings in 7.76 percent of the school systems. Members of religious orders teach in the public schools of 5.76 percent of the superintendents.

In the schools of 99.44 percent (note the similarity to the Oxydol soap ads, Ed.) of the superintendents, teaching moral values such as loyalty, honesty, courage and responsibility is included among the schools' objectives. "Spiritual values" such as "reverence for a Supreme Being" are included among the aims of 78.71 percent of the public school systems. Materials to help in teaching moral values are supplied to teachers in 77.51 percent of the schools. Materials to help teach "spiritual values" go to 46.34 percent of the teachers.

Regular "Bible classes" are conducted in the schools of 4.51 percent of the superintendents replying.

These frightening statistics indicate a truly fantastic disregard for the First Amendment's religious freedom guarantees. It is indeed unfortunate that Americans who esteem really free public schools lack the resources to effectively combat this "creeping clericalism". The Supreme Court may be of help to us, but in the main, these religious practices in the public schools can be rooted out only on the local community level, a process which requires great skill, tact, patience, courage, and careful planning. We will always welcome and print useful suggestions from readers in this regard.

New Books on Cuba

Three new books on the Cuban situation provide a good deal of information and insight which one is not likely to encounter in the mass media. The following three are all quite readable, fully documented, and, as far as I have been able to determine, factually accurate. Since most people emote, rather than

think, about Cuba, these three treatments will evoke different responses from different readers. All three contribute greatly to our understanding of the Castro Revolution.

M-26: The Biography of a Revolution, by CBS reporter Robert Taber (Lyle Stuart, New York, 48 pages. \$4.95.), is a history of the Cuban Revolution since Fidel Castro's first attempt to overthrow the old regime in 1953, written by a newsman who was down there and on the job a good deal of the time. **The Crime Against Cuba**, by Humanist philosopher Corliss Lamont (Basic Pamphlets, New York, 39 pages. 10c), is an angry essay prompted by the unsuccessful U.S. - sponsored adventure of April, '61. **Cuba vs. The C.I.A.**, by Robert E. Light and Carl Marzani (Marzani and Munsell Publishers, 72 pages. \$1.00.), is a detailed, documented and illustrated ac-

count of the April invasion, an account which casts considerable doubt upon the intelligence, integrity and ethics of many of our national leaders. (An irreverent thought: If our top military brass could not successfully take over one little lousy island, how can they hope to defend this country in a real war?)

Any interested person who cannot obtain any of the above books elsewhere may order them from your editor personally. I'm not in the book business, but since our Book Service is sticking chiefly to Rationalist, Free-thought, Humanist, etc., literature, I will be happy to help any interested readers. Orders should include payment and a 15c charge for postage and handling.

As we have pointed out before, **The AR** is non-political and takes no stand on the Cuban situation.

(Brian Fitzpatrick, M.A., is the author of various standard texts on Australian history, including **The Australian Commonwealth: A Picture of the Community**. He was one of the founders of the Australian Council for Civil Liberties and has assisted similar groups in New Zealand. He is an associate editor of **Meanjin**, Australia's foremost literary quarterly, and contributes a regular column to the **Melbourne Rationalist**. The following article originally appeared in the April-May 1961 number of the **New Zealand Rationalist**).

Catholic Action In Australian Politics

by BRIAN FITZPATRICK

Claims by the Roman Catholic Church on the Australian Community and its government have been the subject of incessant controversy, especially in respect to state aid to denominational schools. This is still as lively an issue as it was when New South Wales adopted a Public Schools Act 1866 setting up state schools, and the Victorian Education Act 1872 and the New South Wales Public Instruction Act 1880 introduced free secular primary education.

There have been, indeed, few emptier prophecies than that of Sir Henry Parkes, made when he waved his Public Instruction Bill in the faces of the bearded Sidney Legislature, and of the beardless Hierarchy at St. Mary's round the corner, trumpeting, "I hold in my hand what will be the death to the calling of the priesthood of Rome!"

To the contrary, that priesthood has flourished like the green bay tree. The Catholic proportion of the population is on the up-grade, with large post-war accessions of Italian, Polish, Hungarian, Irish and other Catholic immigrants. The citadel of no-state-aid was breached but by the Commonwealth government, not the states which administer the schools, for the first time in 1956, when the then Treasurer, Sir Arthur Fadden, gave public money to meet interest bills on new building loans raised by the Roman Catholic (and Anglican) Churches in the Australian Capital Territory. The Roman Catholic Church in Victoria has its own political party, the Democratic Labour Party (though only half of the Catholic vote goes to its candidates), and in Western Australia the D.L.P. was strong

enough to unseat the Hawke Labour Government in 1959.

The priesthood of Rome is sitting pretty in Australia with the important qualifications that the Hierarchy has more than once split publicly, on the issue of Church identification with or public support of D.L.P. candidates at federal and state elections.

At the present time, the D.L.P. is represented in the Commonwealth Parliament by two senators (out of a total of 60, ED.) and there is no D.L.P. member (since 1958) in any State Parliament, although in Victoria and Western Australia D.L.P. forces have been (and remain) strong enough to keep the Australian Labour Party out of Office — Australia, except Queensland, uses preferential voting—and in Queensland the predominantly Catholic Queensland Labour Party retains a handful of members in the Legislative Assembly (there is no Upper House in Queensland) and probably ensures a Liberal (i.e., a conservative) government there for some time to come.

In the trade union movement in Victoria only, the D.L.P. was able to detach half a dozen unions from affiliation with the A.L.P., and to add their affiliation fees to its own coffers. In other more important unions, e.g. the Australian Railways Union and the Watersiders Workers' Federation, the strength of the D.L.P. and/or Catholic Action is such as to force the union A.L.P. organisation to ignore the A.L.P. ban on "unity tickets" and, at union elections, make a deal with the Communist Party Organisation in the union to prevent D.L.P. or industrial group, i.e., Roman Catholic, control.

To complete an outline sketch of the significance of the Roman Catholic Church in Australian politics, especially Labour politics and trade union organisation: professing Roman Catholics are prominent (under ceaseless fire from Catholic Action Bishops and their Auxiliaries) in the leadership of the A.L.P. in the federal and state spheres. Although Cardinal Gilroy, Archbishop of Sydney, discourages the D.L.P., and supports the A.L.P. (mostly Catholic) government of New South Wales, and although the Queensland Hierarchy is for the most part non-committal on the party issue, in other States Catholic voters and Catholic trade unionists lead a harassed life between the pulpit and the polling-booth. Of the four federal parliamentary leaders, three are Catholics; the Leader of the Opposition, M. A. A. Calwell, and the Leader and Deputy-Leader in the Senate,

Senators McKenna and Kennelly. Recently, Catholic communicants have not been too numerous in the A.L.P. Federation Conference, which frames the party policies, or the Federal Executive (of president, two vice-presidents, secretary, and two members representing each State A.L.P.) which governs the Party between conferences (usually triennial or biennial).

Catholicism in Australian politics, as in the post-war and to an extent even between-wars politics of all countries, professes concern, above all, with denunciation of and resistance to what it calls Atheistic Communism. But in Australia the perennial vexed local issue — the Catholic demand for state aid to its schools — is habitually dragged into the "anti-communist" drive, as into most other community activities, of the Hierarchy. Typical of this preoccupation with the 80 or 90 year-old grievance with the godless states is this injured comment made by Roman Catholic Auxiliary Bishop Fox on April 10 last year: "Among the 36 (the whole number of delegates to the 1957 A.L.P. federal conference at Brisbane) who voted that parents who send their children to non-state schools would not get any help were seven Catholics. They remind me now that 40 years ago leaders of the A.L.P., among whom were prominent Catholics, rejected help to denominational schools."

The statement illustrates an attitude of the Catholic Church which makes it hard for the Catholics who are democrats to suffer the intrusion of their Church into secular politics; the attitude which requires Catholics, qua political party members and qua unionists or in any other capacity, to follow, as in "conscience" bound, the Church's bread-and-butter lines, pro-state aid, "anti-communist", pro-censorship, to name the three most constant.

To illustrate how, on the other hand, the constant Catholic brainwashing works against the Catholic Action objects of the Church, I quote observations I have published elsewhere:

"The Catholic Church in Australia has had hard slogging, all the way down the 172 years of its history there, partly because of pre-Emancipation disabilities and grievances, partly because of Irish complications, and largely because of Catholic persistence in claims which the rest of the community, and governments, have steadfastly refused to concede. I do not know how the Hierarchy assesses the gains it has made. But I think the historian, or the sociologist or psychologist

for that matter, must be impressed by two sequelae in particular, and consequences that flow from them.

"A minority **psychosis** is one of those after-conditions, induced in Catholics by pervasive 'sectarianism' (by whomsoever created), and by incessant stand-up-and-be-counted appeals to Catholic loyalty. The other development, which is an aspect of the first, is the lapsing of many Catholics into disparate allegiances, whether Communist party or trade union activity as with Jim Healy who has ruled the Australian waterfront for more than twenty years, and the former seminarist J. J. Brown who leads the Victorian Railwaymen; or Unitarianism as with the poet Bernard O'Dowd or — well, it may be proper not to name others, still men of mark in various sectors of public affairs who changed their Catholic coats, usually when they graduated to long pants, and came to supply a good deal of strength of opposition to latter-day Catholic political action.

"Moreover, many of the intelligentia who still profess and call themselves Christians, but read the anti-Catholic Action **Catholic Worker** or **Project**, or write for non-Catholic journals of ideas, are out of sympathy with the militant Catholicism which Mr. Santamaria and Senator McManus notably promote indefatigably."

Those two men, B. A. Santamaria and Frank McManus (both graduates of the university of Melbourne, the former in his forties and the latter in his fifties), are the principal agents of a carefully plotted and executed "take-over" attempt, on the political and industrial Labour movement in Australia, which very nearly came off. The **New Zealand Rationalist** has not so much space, nor I, communicating across the Tasman, so much time, as to permit of a full account of this fascinating effort, an exercise in patient doggedness maintained during most of the post-graduate careers of these two strategists of the faith. But it should be said that their effort to capture the Australian Labour Party for the Catholic Church began before the war, with Mr. McManus an official in a Catholic-dominated A.L.P. Victorian Central Executive, and Mr. Santamaria spinning his intricate web between the National Catholic Action Secretariat, various rural movements, and bishops' studies, and trade unions and Labour Party organs. Dr. Evatt in 1954, when (as until about a year ago) he was leader of the Commonwealth Labour Opposition, brought the Santamaria conspiracy into the light, and that action, tho it split the Labour Party, may

very well turn out to have been decisive in frustrating at last a beautifully organised undercover job by indefatigable Australian servants of Her of the Seven Hills.

Vatican Wealth

Although the Vatican does not issue annual financial statements and tries to conceal the facts about its vast wealth, it is possible to gather a great deal of information about the financial power of the Roman Catholic Church. The Oct. 8, 1960, issue of **Awake**, published by the Jehovah's Witnesses, reports: "According to figures published by the United Nations, the Vatican ranks behind only the U.S. and the U.S.S.R. as the world's largest financial giant. Other sources list it as the largest stockholder there is. The Vatican treasury is said to contain over eleven billion dollars, and its average yearly budget is given as \$97,398,000,000.00."

Parade, a U.S. weekly with a huge circulation, in its July 23, 1961, issue, reports that "The Vatican not only owns such financial outfits as the Bank of Rome, the Banco di Santo Spirito and the Credito Centrale dei Lazio, it also owns the T.E.T.I., one of Italy's largest telephone companies, the Bastrogi Finance and Holding Company, and the Generale Immobiliare, the largest real estate firm in Italy. The Vatican's investment funds are scattered throughout the world and owe much of the growth to the astuteness of the late Bernardino Hogarth, a financial genius who took over the investments after Pope Pius XI negotiated the Lateran Treaty with Mussolini in 1929."

Here in the United States, **Columbia**, the monthly membership journal of the Knights of Columbus, reported in its April 1961 issue that the Order has assets totaling \$170,604,866. The Knights operate a vast life insurance program for their members which is growing at a rate of more than twenty percent annually and which has insurance in force totaling \$1,047,805,935.

CHURCH AND STATE IN BOLIVIA

Archbishop José Antezana y Rojas of La Paz has announced the excommunication of 51 legislators who voted for a measure to liberalize ever so slightly Bolivia's 1932 divorce law. Under the old law a Bolivian citizen who married a foreigner could obtain a divorce if the foreigner's native country recognized divorce. The new measure, which makes it possible for a Bolivian to get a divorce even if the foreigner's country does not sanction divorce, was passed over the veto of President Victor Paz Estenssoro.

Phone: PA rkview 6-6400

INSURANCE AGENCY OF AMERICA

AUTO — FIRE — CASUALTY — BOND
LIFE — MARINE

6500 DELMAR

ST. LOUIS 5, MO.

Fantasy, Fiction, And Reality

by READ BAIN

Educated persons may be divided into two classes. The first class learns quickly and accurately and remembers at least long enough to cheer a discouraged teacher at examination time. The second is really first class, because it learns as well as the first and, in addition, can **think**. Brilliant learners who also are creative thinkers are rare and priceless. They are what makes man "the paragon of animals, the wonder of the world."

The learners have **operative** intelligence. The thinkers have **creative** intelligence. Barzun distinguishes them by the terms *Intelligence* and *Intellect*; Emerson contrasts **Man Thinking** with the type of man who parrots other men's thoughts. This contrast between the two types of mentality is as old as man's habit of thinking about thinking. It produces such antithesis as prophet and priest, artist and artisan, professional and layman, writer and reader, creator and appreciator. I make no invidious comparisons between them, though it is customary to honor the prophet more than the priest. Both classes are equally necessary for the continued existence of society, and I am sure the creative mind occurs much less frequently than the learning and repeating mind.

In one sense, operative intelligence is more important than creative intelligence. It conserves the new knowledge gained by creative thought through **Sturm und Drang**. Were these new ways of thinking and acting not conserved, society could not long endure, nor could any social science be developed. Prevision and planning of social life require a great deal of repetitive uniformity in human behavior. Since it is true, intellectuals should temper their criticism of those who strive to preserve the **status quo**.

If creative men did not live in a fairly stable society and if they themselves were not conventional and predictable most of the time, they could not survive and could not be very creative. A "radical" man is one who conforms in most things most of the time, but has a few novel, sometimes useful, and even revolutionary ideas. No society could long survive were it not for these destructive and constructive men. Were it not for the revitalization of social life by these creative men, a society would soon suffocate from the lethal poisons of vice, boredom, and inertia,

or be slain by some vigorous culture that had created something new under the sun.

Creative intelligence is synonymous with the intellectual life. Whatever impedes or prevents its development, ridicules it, holds it in contempt, or fears its attacks on the stagnant **status quo** is anti-intellectual. Such anti-intellectuals include many good learners, convincing repeaters, and even some Phi Beta Kappas. Probably the well-educated and bright anti-intellectuals are the most dangerous. They can mislead the ignorant, irrational, envious, and fearful, because they skilfully can assume virtues they do not have. They are glib blind leaders of the blind, irrational rationalizers, rabble rousers — and false prophets.

Creative intelligence produces new ideas in the physical, biological, and social sciences, as well as new ethical, esthetic, and methodological conceptions and techniques. When literary men express and perpetuate ideas and values which contradict and delay the acceptance of validated scientific knowledge, they must be regarded as anti-intellectuals. Such people should be called "literati," "arty-arty," or "intelligentsia," that is, people who are educated beyond their intellectual capacity.

Such educated anti-intellectuals often have high operative intelligence. They may make Phi Beta Kappa in their junior year and graduate with general honors. They learn quickly, remember accurately, and talk endlessly about the latest books, plays, and phoney funnies. They think Krazy Kat, Li'l Abner, Pogo, and Peanuts contain deep social satire; jazz and folk music have esoteric meanings; Spike Jones and Jelly Roll Morton have added new dimensions to musical art; and Sartre, Dali, and Jack Kerouac are not to be taken lightly. They are so far out, they're gone; they're like mad, dad, and that ain't sad. Thus facts become fantasy and vice versa. Murder mysteries and horror tales are marks of a mature mind because their devotees swear they read them only for relaxation. Of course there are many other types of intelligent anti-intellectuals such as politicians, business men, advertisers, lawyers, journalists, teachers, and preachers.

The Reverend Dr. John Pierce, Harvard Phi Beta Kappa, 1793, is a good example of the educated, conventional anti-intellectual.

He attended every commencement, except one, from 1803 to 1845, and kept detailed notes on each. Of Rev. Pierce, Bliss Perry says, "... Dr. Pierce stands for Orthodoxy, and ... he has discovered that among Harvard graduates in the active ministry there are one hundred and twelve Liberals to but fifty-one of the Orthodox. — Like every true New Englander, no doubt, he felt that the growing unpopularity of his opinions was the best confirmation of their soundness ... from the beginning to the end of his career, Brother Pierce was suspicious of every intellectual and spiritual novelty." Of Emerson's famous speech on "The American Scholar," the Rev. Dr. Pierce said, "Reverend Ralph Waldo Emerson gave an oration of 1¼ hour ... It was to me in the misty, dreamy, unintelligible style of Swedenborg, Coleridge, and Carlyle, an apparently incoherent and unintelligible address ..."

Other more eminent men had a different opinion. Oliver Wendell Holmes called it "our intellectual Declaration of Independence. No listener ever forgot that address ...". James Russell Lowell was eloquent about it thirty years later. Carlyle said his wife said "there has been nothing met with like it since Schiller went silent." Others said it was inspired, and men still respond to its powerful eulogy on the creative mind.

Dr. Pierce, Phi Beta Kappa though he was, is the prototype of the intelligent anti-intellectual, the man of orthodoxy, conventionality, ritual, and routine. He illustrates the principle of social inertia without which society cannot exist. Without it, words would have no meaning and no one could depend upon the behavior of anyone. But too much social inertia may bring disaster. The outstanding trait of the anti-intellectual is fear of change. Fear breeds rage, cruelty, and wild outbursts of irrational terror like the Palmer raids after World War I and the McCarthy Hysteria after World War II. During such periods, all men except those with the greatest mental and emotional stability become temporarily insane.

The creative intellectual will always be one man in a thousand. He represents the principle of innovation. He is like the infinitesimal infusion of endocrine secretions without whose regulating and stimulating effects life soon would be resolved back into the inorganic substances from which it came. The intellectual is the small exciter of the giant mass dynamo that provides power for human society. After the creative visions are trans-

formed into new knowledge and new technologies, the principle of inertia takes over. Heterodoxy soon becomes orthodoxy. Ritual and convention soon cause the anti-intellectual to accept the new knowledge and try to preserve it unchanged when some new intellectuals attempt to revise or replace it. When the doctrine of the prophet finally prevails, the new priests of the new altar strive to freeze it in ritual forever.

The true intellectual exemplifies curiosity and tolerance. His interests are wide. He seeks wisdom and understanding, not shreds and patches of empirical knowledge. He is intellectually and emotionally honest. He wants to hear all the evidence, especially when it contravenes what he presently believes. He likes to change his mind. He thinks human life is meaningful and purposeful only because man has made it so. He uses both his intelligence and his moral fervor to the utmost. He believes man is the only fabricator of his own destiny; that all acts have consequences for weal or woe, and that nothing can change this except man's ability to modify his subsequent behavior.

In short, man can learn by experience and, within limits, can both predict and control events. He can trust the evidence of his senses, the conclusion of his reason, and the findings of science. He can create ethical and esthetic ideas and practices which are logically consistent, or at least not inconsistent, with the findings of physical, biological, and social science. The true intellectual is one who accepts the methods, findings, and points of view of the natural sciences and makes them the sole sanction for the conduct of life.

With this conception of the intellectual man before us — the troublemaker, the soothsayer, the prophet thundering from Sinai — we now should discuss some traits of the anti-intellectual man, the myth-maker and myth-monger, the ritualized, repetitive common man. However, much of his behavior is not anti-intellectual. It is mostly tested and tried common sense. Increasingly, it is becoming scientific knowledge that has become ritualized. Most human behavior is thus moral, useful and beneficial. Were this not true, there could be no civilized society. By anti-intellectualism, therefore, I mean those ideas and practices which have outlived their utility, which have been supplemented by new scientific knowledge, which are sociopathic, or socially detrimental, and yet are passionately

believed by those who cannot think logically, courageously, and creatively.

Probably the two major institutions in our society which are most sociopathic and most severely affected by myth and fantasy are economics and politics. Consider the acceptance of rationalizations justifying the criminal waste of physical, biological, and human natural resources; the idea that one man is worth a million dollars a year, or even in a life time; that profit is the main motive for business; that we increase the Gross National Product by selling more tobacco, liquor, soda pop, chewing gum, candy, cosmetics, and 300 horsepower cars; that our economy could not prosper were it not for advertising, that corrupt art of selling people what they don't want and don't need, for prices they can't afford to pay, by techniques too vulgar to be described in respectable company; that ours is a capitalistic society; that free enterprise is actually free or very enterprising; that labor is either all good or all evil; that millionaires create jobs and out of the goodness of their hearts give them to us poor beggars who should be eternally grateful; and so on *ad nauseam*.

Consider the politician: the platitude peddler, sometimes, the grafter; the blah-blah-hokum artist to whom getting elected justifies all forms of double-talk and even systematic character assassination; the widespread belief that intellectual men, eggheads, should be excluded from high office; the myths of Absolute Sovereignty and State's Rights; the belief that Negroes must be treated as second class citizens; and that international government is un-American.

Consider the teacher: the pedant, the timid, the ethically neutral, the learned man who must not discuss topics regarded as controversial by bigots and ignoramuses; the professors who *must* publish, even though their work be trash, rehash, and mish-mash — with learned footnotes, four to the page; the idea that all young people must graduate from college; that higher education requires athletics and fraternities; that the bigger the school, the better; that teachers worth less than \$10,000 a year are fit to teach children — whose worth is beyond price; that children must never hear words they don't already know, or ideas of which their parents disapprove.

Common forms of anti-intellectualism are art for art's sake, not for life's sake; recreation for health, utility, or duty, not for fun; high pay for low forms of both art and

recreation. A half-wit comedian and a half-clothed French girl are paid more than the president of Harvard; a couple of ball players or prize fighters are more valuable than the conductor of a great orchestra; a phoney-funny-picture cartoonist is worth more than a Grant Wood. There is the cult of incomprehensibility and tortured language in poetry and Jack Kerouac in the novel; mad Dali in painting, — and Beatniks in everything. There are millions of educated women who "oo-and ah" at crude, inane fakery in the arts.

Finally, look at the church. Hundreds of millions believe good and evil supernatural powers interfere in the affairs of men by miracles, providences and other occult devices. They believe there are mystical purposes governing the universe — "far-off divine events toward which the whole creation moves." They believe in absolutes and eternal verities although we live in a unique and relativistic universe. They believe in universals that are more than the tentative, statistical generalizations of finite and fallible men. They deny the possibility of a this-wordly, man-centered, man-created religion that does not insult the intelligence of intellectual men. A widespread form of anti-intellectualism is the cynical, superficial pessimism glorifying immediate sensory pleasures; which holds that all is sound and fury, signifying nothing; that all loyalty, honesty, and kindness are foolish futility; that every man has his price; that all men are basically immoral, self-centered; that nothing is worth while except sensual self-indulgence and ego-centered satisfactions. It is a perversion of morals, a denial of life, and a sense of debility and defeat that says, "after us, the deluge" — "eat, drink, and drive big cars, for tomorrow we die." If this spirit prevails, Khrushchev will indeed "bury" us, perhaps sooner than either of us thinks.

This religious and defeatist fantasy thinking, this escapist falsification of reality, is the main source of anti-intellectualism. Fantasy denies the evidence of the senses and perverts the function of reason. It destroys man's dignity, courage, and self-respect. It asserts we are dominated by powers we cannot control and whose mysterious ways are past finding out. Man is said to be dependent on alleged "revealed truth" which actually is spoken by men who denounce man's intelligence, which logically includes their own. Thus men are controlled by the ritualistic reiterations of self-deluded spokesmen for alleged supernatural

beings. It is embarrassing to say this of many millions of Americans in the last half of the twentieth century, but it is true and hence must be said.

Such fantasy-thinking and acquiescing in fantasy prevents man from standing on his own feet and becoming a morally responsible person. It is the last rampart of the ignorant, the cowardly, and the anti-intellectual. It is grounded in irrational fear. It glorifies folly, superstition, unreason, and intolerance. Like the Reverend Pierce, the anti-intellectual is suspicious of every new idea. His God is the Jealous God of Orthodoxy and Ritual; his Devil is the spirit of heterodox inquiry, of creative intelligence, and courageous assertion of man's moral responsibility.

Emerson forthrightly stated that the most important human activity is **Man Thinking**. The tremendous accumulation of new knowledge since 1837 now compels us to amend Emerson's declaration. His substitution of pantheism for anthropomorphic trinitarianism, his diffused, transcendental Oversoul, his almost reified principle of Compensation, his almost deified, mystical conception of man's soul as a divine spark of the Oversoul, etc., were only half-way steps to complete freedom from the anti-intellectual and fantasy-forged shackles of the past. Until this freedom is won, man cannot work out his own destiny, cannot win his own salvation, cannot stand or fall by the exercise of his own intelligence.

We now can see clearly, as Emerson could not, that reality, like all of man's concepts, is governed by the principles of relativity, uniqueness, and change; that every act has everlasting consequences; that the universe never **was** created but is constantly **being** created; that man's "soul" is merely a name for the habits of speaking and acting he has acquired in his social milieu; that there is no teleology in the universe except man's limited and continuously changing purposes; that there are no gods, devils, witches, angels, demons, or other mystical, hypothetical supernatural powers. This is man's latest, and perhaps last, declaration of intellectual independence. Whatever repudiates and contravenes it is anti-intellectualism and distortion of reality.

Now we see clearly that reality is what man **thinks it is**; reality is what man's words and mathematical symbols describe; reality is the way man **thinks** and **acts** with reference to the physical, biological, and cultural environments in which he is immersed and by which he is coerced. Hence, reality changes from moment to moment, from age to age, as

tested knowledge waxes and wanes. For us, as for all men, reality is what we veritably think is the nature of the world. For us, this knowledge is the verified findings of physical, biological, and social science!

Knowledge is what we communicate by symbols — chiefly verbal and mathematical. It is objective, public, and transactive, to use Dewey's term. The least reliable, most widespread, and most dangerous knowledge is fantasy. We have to say fantasy is knowledge because it is communicated. It is dangerous because it is irrational and persistent even when clearly disproved by science and common sense. It is accepted by uncritical minds, is reiterated and reinforced by ritual, by proverbs, by custom and tradition, for hundreds and even thousands of years. It is cherished and perpetuated by all classes of anti-intellectualism: supernaturalists, mystics, extra-sensory perceptionists, and some science-fictioneers; by the makers and preservers of myths, superstitions, and primitive modes of thinking; by fakers, quacks, and the mentally ill; by absolutists, Platonic realists, and intellectual snobs; by Marxists and uncritical anti-Marxists; by "100%" nationalistic patrioters and proponents of States' Rights; by makers and mongers of fairy tales; by most advertisers; by the Hollywood and Madison Avenue mentality; and by those who believe Negroes, Jews, women, Catholics, and school teachers are all right — if they know their place and stay in it. This list is exhausting, but by no means exhaustive. Anti-intellectual fantasy-thinking is rampant and multi-form in the United States today.

Between these two extremes lies the lovely land of fiction, or art. More accurately, one goes through the valley of fiction to pass from fantasy to the sunlight heights of reality. Fantasy falsifies reality; true art illuminates it and sometimes gives science useful hints for research. Reality is the mother-lode from which true art produces its thrilling and enduring creations. Spurious art creates and reinforces fantasy and aids the sick mind to escape from reality. No matter how skilful and persuasive its techniques may be, such art is basically perverse and anti-intellectual. Enduring art which illuminates and vitalizes man's experience of reality is always plausible, credible, and skilfully done. In short, it is intellectual.

Both types of fiction, or art, are products of imagination, which consists largely, if not wholly, in the skilful juggling of verbal symbols. Fantasy imagination produces anti-in-

tellectual structures of words, sounds, movements, and objects. It is art in the broad sense, perhaps, but it also is perverse, transient, and trivial. Factual imagination produces enduring, reality-reinforcing, and intellectually satisfying art. Factual imagination is also a necessary element in creative science and all other forms of intellectual life.

We can apply this analysis to masterpieces like the Homeric poems, the **Divine Comedy**, and **Paradise Lost**. The subject matter is no longer reality. It has become myth and superstition. If one lacks the poetic imagination to put himself in the place of those who actually believed in the reality of the gods, the whole project becomes ridiculous. If one can do this historical play-acting even moderately well, the beautiful poetic idiom and diction will give him deep esthetic satisfaction. He can get vivid poetic experience from the descriptions of nature and the passions of men. Such phrases as "the wine-dark sea," "all hope abandon," and "sable-vested Night" never can be forgotten, but the theme, the purpose, once part of reality, are now demeaned to fantasy and antique superstition.

Emerson concluded his famous essay on "Man Thinking" with the idea that brave men should wish to be born in an Age of Revolution. Surely we are such men. We are privileged to live in the most precarious period in the long, brutal, bloody history of man. We walk on disappearing land. We fly the stratosphere, plunge to the depths of the sea, cruise for months beneath the polar ice, and soon shall voyage in space-ranging rockets to who knows where. We stand on dangerous ground. We are armed for the first time in human history with weapons that can destroy the race and poison the soil, water, and air beyond redemption.

We can perform miracles of destruction or salvation, but we can no longer call upon the gods to save us or curse the devils for our ill-fate. We have outgrown the gods. We must save ourselves or be forever lost. We cannot put our faith in Emerson's individual man, governed by his instincts, or the eternal truth deeply hidden in his transcendental soul. Our hope must be man's own collective creative intelligence. We must abandon dependence on our playroom gods; we must win independence from our childish fears of imaginary devils and forces of evil. This is our new declaration of intellectual independence. Man is now becoming **Rational Man Thinking**. This may accelerate to a rich fulfillment in the next hundred years, or man and all his mighty

works may be destroyed by the forces of anti-intellectualism. If his almost unlimited potentialities are to be actualized, man must learn to cherish his fellow men in all lands. He must learn to serve his fellow men with intelligence and love. Man must learn that it is only by serving others that he can serve himself. It is only through interaction with others that he can become and remain a human being. Literally, Scriptually, and sociologically we are members one of another.

International cooperation in government, health, education, art, science, industry, recreation, religion, social welfare, and family life is the lesson that must be learned and taught by the American Scholar and by all scholars in all the schoolrooms of the earth. Only thus can a world be created of which it truly can be said that man is a being whose guide of life is love of wisdom and love of fellow men. It is not an easy task, but if creative intelligence and socially informed operative intelligence can dominate the forces of anti-intellectualism, it is not an impossible task.

AR Sustaining Fund

We list herewith recent contributors to our "Sustaining Fund."

P. Stettner	F. Mc. Zent
F. Smutney	H. Mongold
R. C. Essex	M. S. Smart
R. H. Dannells	R. L. Wineland
A. G. Cromwell	D. A. Sanders
M. A. Larson	G. W. Schindler
Str. St. Stach	R. L. LeMar
M. Rackow	B. A. Babcock
J. E. Sullivan	J. Kluchsky
J. G. Foster	F. Seel
E. Lenc	R. B. Blanken
L. J. Wallace	J. Ramsperger
R. Block	B. W. Parnell
W. Bernabei	E. V. Morris
J. Musey	S. T. Williams
L. Ballinger	E. M. Bevan
A. Watson	A. F. Wassilak
J. Green	R. L. LeMar
R. L. Mantia	E. R. Hoffmann
C. Christatos	F. Harter
L. H. Michelson	C. S. Potter

"LA PAROLA del POPOLO"

THE ONLY ITALO-AMERICAN
MAGAZINE PRINTED IN AMERICA

Written by Freethinkers

For sample copies write to:

LA PAROLA del POPOLO
627 WEST LAKE STREET CHICAGO 6, ILLINOIS

The Wide, Wide Movement

by ELDON SCHOLL

Having served at various times in his career as a teacher, social worker and as a Methodist Army chaplain during two wars, Mr. Lewis A. McGee had a background to stimulate an audience of the FREETHINKERS OF SOUTHERN CALIFORNIA during one of their monthly lecture programs. Mr. McGee, presently associate minister at the First Unitarian Church of Los Angeles, and formerly administrative assistant of the American Humanist Ass'n., spoke on the subject "Barriers to Knowledge and Freedom of Thought." At another program of this organization Prof. Martin L. Bunge, former Professor of Scientific Languages at the California Institute of Technology and interpreter of scientific data for the United States government, publisher, editor and eminent Free-thought spokesman, spoke on the subject "Are the Ethics of the 20th Century Necessarily Based on the Sinaic Promulgation of the 'Ten' Commandments?" Prof. Bunge, now in his 80's, is a man of clear, vigorous thought, a master of semantics and a fearless, direct speaker. At the April meeting Alexander John Phillian, author, lecturer, dramatist, health exponent and social pioneer, spoke on "Essential of Life," on how we get the "most" out of living and the role of Free-thought in meeting these essential needs. At other programs Dr. Harold L. Orr, educator, and President of the Teacher's Federation, spoke on "Who Controls Our Public Schools Today?" and Peter Charlton, Chairman of the Los Angeles Committee for a Sane Nuclear Policy, spoke on "In Place of Folly." Mr. Charlton is a co-worker with Norman Cousins and others who place the humanity of man as a top-level international goal which must be achieved.

Dr. Vitali Negri has given some interesting lectures at his monthly programs at the AMERICAN INSTITUTE OF UNIVERSAL ETHICS: "The Life and Works of a Great Freethinker, Sigmund Freud," "Vital Problems in Human Relationships," and demonstrated with film a "Trip Through Our Universe," getting acquainted with the Freethinker's "Heaven."

The RATIONALIST SOCIETY OF ST. LOUIS held its annual picnic in July at the home of one of its members. Jim Kaigler won the most croquet games. There were refreshments and plenty of conversation.

The AMERICAN SECULARIST ASSOCIATION is forming branches in about twelve states, has inaugurated a Secularist Press in Newark, New Jersey, and has available pins for members with the torch, book and laurel leaves (for enlightenment, knowledge and distinction) as emblem for the organization.

The WORLD UNION OF FREETHINKERS has revived the Swiss National Federation of Freethinkers, now seated at Basle. Meetings held at Annemasse, just over the border in France, commemorated the martyr Michael Servetus by unveiling a statue of him. In previous reports on the World Union we had neglected to mention

several of the countries represented in the Union, such as Uruguay, which was represented at the Brussels meeting in 1959, as well as Mexico and Sweden, New Zealand, Rhodesia and India.

Preceded by a reception the evening before, the annual conference of the NATIONAL SECULAR SOCIETY met at Conway Hall, London, during May, was one of their happiest and most useful of recent years. Mr. Hall of Leicester baffled the audience with magic ("I use full suits, not just five cards like Dr. Rhine"), there was a session of humorous and unsentimental Irish rebel songs, Mr. Ebury recited English rebel poetry, and Mr. C. H. Cleaver gave new versions of old hymns. "Father" O'Tribe initiated the audience in the ways of Catholic apologetics, and a number of Biblical charades taxed but failed to get the better of the audience's knowledge of the Scriptures. Mr. F. A. Ridley was re-elected President. Two emergency resolutions were passed, deploring the treatment of the people of Angola by the Portuguese Government and condemning the recent massacre, and protesting against the statutory position of Anglican Consistory Courts in England whereby they have the same status as secular courts, pressing for disestablishment and complete disendowment of the Church of England. Three very large meetings (a total of more than 1,000 persons) were held in Hyde Park on Sunday afternoon and evening chaired by Mr. J. W. Barker. About 60 people attended a ceremony at 103 Borough High Street in London, when the NSS premises were named "Bradlaugh House." Delegates came from different parts of Britain, and even from the Western Australian Secularists.

SUBSCRIBE to

P. D. East's

THE PETAL PAPER

Hattiesburg, Mississippi

The man who defied Mississippi's
segregationists

Six months \$3.00, Year \$5.00.

HEAVENLY HUMOR

A FUNNY-AS-HELL ANTHOLOGY of religious, irreligious and anti-religious jokes, gags and barbs.

Get your copy NOW! — While they last,
only \$1.25

ORDER FROM

A. R. BOOK SERVICE

2218 ST. LOUIS AVE. ST. LOUIS 6, MO.

Readers' Forum ●

Editor:

It is indeed tragic that the Rationalist movement should at this time be divided among themselves. This division is caused mainly by Atheists and Agnostics who feel that including Humanists, Unitarians, Universalists, Ethical Culturists, etc. in the Freethought or Rationalist movements is untenable.

They also object to these groups, or individuals associated with these groups, contributing articles to various freethought and rationalist journals.

I for one, being both a Atheist and a Humanist, see no reason for this attitude and can only conclude that such divisiveness can only weaken an already weak freethought movement.

When I use the term "an already weak freethought movement," I am referring to the fact that Freethought organizations can speak of memberships in terms of hundreds, or thousands, while organized religion can boast of memberships in terms of millions and tens of millions.

Certainly with such opposition from organized religion to the things that freethinkers hold dear and important, namely, freedom of expression — especially in voicing opposition to religious bigotry — and the all-important issue of the separation between Church and State, it is more important than ever before that Freethinkers and Rationalists be united instead of divided.

Now it undoubtedly is quite true that Atheists and Agnostics are fully emancipated from all forms of supernaturalism and from any religious ties whatsoever; nevertheless, Unitarians, Universalists and others of similar type are in some ways (if not in all ways such as atheists) freethinkers or rationalists and should not be excluded from participating in the freethought movement.

What the Freethought movement needs is more unity instead of disunity, more friendliness instead of unfriendliness, and I am sure that not only will this strengthen the Freethought movement but bring in new members as well.

Milton Rackow, Brooklyn, N.Y.

MERE COINCIDENCE?

Way to the right of Senator Goldwater is the John Birch Society, whose members seem to think that the best way to preserve freedom is to destroy it. The society's mastermind, retired candymaker Robert Welch (who once charged that Mr. Eisenhower was a "dedicated, conscious agent of the Communist conspiracy"), recently stated that Roman Catholics make up about half the membership and two-thirds of the office staff of the Birchers. This figures, especially since one of the more prominent Birch Society leaders is Clarence Manion, former Notre Dame Law School Dean and an unscrupulous clericist.

FREE THOUGHTS
are the
BEST THOUGHTS

IMPORTANT BOOKS AND CIRCULARS

AMERICAN FREEDOM AND CATHOLIC POWER,

By Paul Blanchard

Tells how the Catholic Church has taken over control of the U. S.; new paperback edition. \$2.25 (Cloth \$4.50)

WHY I LEFT THE MINISTRY AND BECAME AN ATHEIST

By former Methodist Minister,
G. Vincent Runyon

57 pages of an honest man's opinion that religion is a fake and based upon superstition. \$1.00.

ROME'S SYLLABUS OF CONDEMNED OPINIONS,

By Ex-priest Joseph McCabe

The Church's official stand against free speech, free press, freedom of religion, in act all human freedom and progress. Buy a few extras to prove to your friends what the Pope's own official position is. (Written by a former pope, never repudiated by the later ones). 35c, four for \$1.00.

ONE WOMAN'S FIGHT,

By Vashit McCollum

The story of the fight for religious freedom in Illinois, ignored now in Maryland where William Murray III is fighting a courageous battle for freedom from religious oppression in the public schools. Paper edition, \$1.65.

THE MOST SUCCESSFUL LEAFLET EVER DISTRIBUTED TO ADVANCE THE FREETHOUGHT CAUSE, RELIGION, A GIGANTIC FRAUD,

A powerful exposure of the religious racket. \$1.00 per 100. If you want to advance freethought, send and give these away.

FREE LIST OF FREETHOUGHT BOOKS

Free list of closeout books at bargain prices and used books of all kinds. Mention which.

FREE :— 1961 BOOK LIST

SUPERIOR BOOKS

DEPT. AR

BOX 2832

SAN DIEGO 12, CALIFORNIA

BOOKS

available from
RATIONALIST BOOK SERVICE
 2218 ST. LOUIS AVENUE
 ST. LOUIS 6, MISSOURI

"TOM PAINE, FREEDOM'S APOSTLE" by Leo Gurko

Dr. Gurko, chairman of the English Department at Hunter College, has written a most engaging book for young people about this hero of the American Revolution.

He succeeds in making us feel we are living back two hundred years, as we follow Tom Paine's boyhood days, his problems of fitting his environment, and his adventures in trying to find a place in life.

Paine may have been a business failure in his early days, but he was no summer soldier. When he came to Philadelphia he put forth all effort to aid his adopted country. He fought in the ranks of Washington's army as well as bolstering the spirits of the troops by writing his *Crisis* pamphlets. However, he was indiscreet and had other weak points which made him enemies. Always a controversial figure in life and in death he remains one of the most interesting characters of his day.

His years in France, when he was trying to aid their revolution, and his declining years in America complete the story. As Moncure Conway wrote, "His thoughts, untraceable like his dust, are blown about the world which he held in his heart."

Mention should be made of the fine line drawings by Fritz Kredel at the head of each chapter.

— Kay Vining.

Crowell, \$3.00.

"LOVE AGAINST HATE" by Karl Menninger

Menninger feels that a child comes into the world equipped with hate, and he learns to use it wisely, according to his experience. He says that work takes first place in absorbing the aggressive tendencies of man in useful directions. All work represents a fight against something; to the extent that something is mastered, some kind of resistance is broken down. Next to work, play is the most universal method of disposing of aggressions. In baseball the more viciously a player strikes the ball, the more he will be applauded by his team mates and feared by his opponents. Poker is a fighting game in which one tries to frighten other players out of play and is happy to accumulate the winnings that show his power.

The author describes the "Oedipus complex" as hostility of the child toward the parent of the same sex. In addition he feels the child regards the parent of the opposite sex as a seducer, en-

couraging an affection whose complete realization would be fatal.

Supernaturalistic religion he compares to dictatorship, in that concepts are declared, not proved, but he has kind words for that type of religion which has an earnest philosophy of life, saying, "The problem of life is the problem of controlling and directing aggressions. If religion enables us to do this realistically, it is no illusion, and not a neurosis."

— Nan Mongold.

Harvest Book, paperback, \$1.95.

SHORT REVIEWS

"A Biographical Dictionary of Ancient, Medieval, and Modern Freethinkers"

J. McCabe, \$1.00. Handy guide to who was who and who is who in the skeptic's world. Interesting enough to read from cover to cover before adding to reference shelf.

"Is Religion Necessary?"

C. Darrow and R. MacGowan, 50c. Debate held in Carnegie Hall, Pittsburgh, 1931. Shows Darrow again trying to convince the godly of their misconceptions.

"God and Mammon"

J. A. Hobson, \$1.00. Carefully reasoned pamphlet by the English economist, showing how Christians do not really practice Christianity but are in a business for profit.

"On the Value of Skepticism" "Am I an Atheist Or an Agnostic?" "Can Men Be Rational?"

B. Russell, Haldeman-Julius, 50c.

Each of these booklets contains an essay of Russell's that is typically reasonable and personal in tone, urging a spread of rational skepticism. — There are also interesting selections from the *American Freeman*.

"Philosophy for a New Civilization"

J. Erdaly, Vantage, 1959, \$5.00. Suggests all possible ideas, including mankind, are gradually materialized by certain "energies," that those who know mankind's fate is extinction are tragic figures, and that Catholicism is a successful opiate for all.

"Why I Left the Ministry and Became an Atheist"

G. V. Runyon, Superior Books, \$1.00. Interesting and forceful. Suitable for Christians to read and might be well worth their while.

(The above may all be ordered from our
 AR Book Service.)

Read The LIBERAL

A 24 page monthly journal of the Friendship Liberal League, devoted to freethought, rationalism, and topics of general interest to freethinkers.

SUBSCRIPTION: \$1.50 per year or 8 months \$1.00 in the United States and Canada. — Foreign countries \$2.00 yearly.

FRIENDSHIP LIBERAL LEAGUE, INC.

5233 NORTH 5th STREET

PHILADELPHIA 20, PA.

FOUR IMPORTANT BOOKS

by Corliss Lamont

THE PHILOSOPHY OF HUMANISM

A highly readable treatment of the historical development and the current scope of naturalistic Humanism.

Paper Cover — \$1.45

THE ILLUSION OF IMMORTALITY

"An extraordinarily complete and well-informed discussion of the various aspects of the problem of life after death, surveying relevant arguments from historical, scientific, social and philosophical angles." — John Dewey.

Paper cover — \$1.65

FREEDOM IS AS FREEDOM DOES

An unsentimental journey through the labyrinths of official and other threats to the freedoms supposedly guaranteed by the Bill of Rights.

Hard cover — \$3.95

HUMANIST SYMPOSIUM ON METAPHYSICS

A lively discussion by a number of important Humanist thinkers.

Paper cover —50

PAMPHLETS BY CORLISS LAMONT

- #2 - The Civil Liberties Crisis10c
- #3 - The Humanist Tradition10c
- #4 - Effects of American Foreign Policy 5c
- #5 - Back to the Bill of Rights10c
- #8 - The Congressional Inquisition 5c
- #9 - The Assault on Academic Freedom 10c
- #10 - The Right to Travel10c

SPECIAL OFFER — All the above books and pamphlets by Corliss Lamont — only **\$7.75**

— For a limited time only —

A. R. BOOK SERVICE

2218 ST. LOUIS AVE. ST. LOUIS 6, MO.

A R • CLASSIFIED COLUMN • A R

PHILATELISTS: Trade in your duplicates to get the stamps you need. Rusy, Box 11, Valrico, Florida.

FAMOUS "Little Blue Books". Created by a Rationalist for Rationalists. — Catalog of 3,000 titles, 4c stamp. — T. Moore, 162 E. 5th Street, Erie 3, Pa.

YOUR BEST BET FOR A BETTER LIFE

A 30 page pamphlet written by an old doctor as his prescription for an ailing mankind. — Single Copy 30c — Four copies for \$1.00.

Agent: WALTER HOOPS, 5437 Enright Avenue, St. Louis 12, Missouri.

SEX, CENSORSHIP AND MATURING

48-page discussion of Biologist Koch's dismissal from Illinois University. Said a group leader: "Your emphasis on the maturing method makes this a timeless contribution for discussion groups."

— 50c each. 40% discount on 20 or more. —

SCHOOL OF LIVING BROOKVILLE, OHIO

FREETHINKERS' HOME

Available at once for limited number. Single and double rooms, near park and business center, library and post office; excellent climate; rooms without meals \$35 to \$50 per month. Library and hall and parking facilities. — Meals to be available by arrangement of members. Write at once.

AMERICAN LIFE SCIENCE FOUNDATION

1028 South Wilton Place Los Angeles 19, Calif. — or

JAMES HERVEY JOHNSON

Box 2832 San Diego 12, Calif.

SUPERSTITION and MENTAL INDIFFERENCE are dangerous. Read the RPSAW and be informed. — Sample copy 10c. RPSAW - P.O. Box 3002, Sta. B., South Bend, Indiana.

BOUND VOLUME OF THE AMERICAN RATIONALIST

VOLUMES TWO AND THREE — ALSO VOLUMES

1959-1960

beautifully bound in maroon and gold stamped, are available for \$5.00 each. — Limited Supply.

BOOK SERVICE - AMERICAN RATIONALIST

2218 ST. LOUIS AVENUE ST. LOUIS 6, MISSOURI

FOR SALE — Comic Postal Cards. Set of six. No. 1 to 6. Drawn by Ottokar. Price 5c each, all six for 25c. Order from AMERICAN RATIONALIST, 2218 ST. LOUIS AVENUE, ST. LOUIS 6, MISSOURI.

SOUTH AFRICAN RATIONALIST

Subscription — \$1.00 Yearly

P.O. BOX 11221 JOHANNESBURG, SOUTH AFRICA

LET US REASON TOGETHER, poem, by Fred Rosenberg, five cents each, 3 for 10c — 40 for \$1.00. — RATIONALIST PUBLICATIONS, 2218 ST. LOUIS AVE., ST. LOUIS 6, MO.

The Oldest Freethought Journal in the World

THE FREETHINKER

— PUBLISHED WEEKLY IN LONDON —

Celebrated its 75th anniversary recently and still attacks superstition with youthful vigor and intelligence.

Subscription: \$5.00 a Year for 52 Issues

ORDER THROUGH

THE AMERICAN RATIONALIST

2218 ST. LOUIS AVENUE ST. LOUIS 6, MISSOURI

BOOKS OF INTEREST FOR RATIONALISTS

BLANSHARD, PAUL — American Freedom and Catholic Power. Paper	2.25
BLANSHARD, PAUL — God and Man in Washington	3.50
BIERCE, AMBROSE — Collected writings, incl. Devil's Dictionary	4.95
BREASTED, JAMES H. — The Conquest of Civilization	6.00
BREASTED, JAMES H. — The Dawn of Conscience	5.00
The sources of our moral heritage in the ancient world.	
FATHER CHINIQUY — 50 years in the Church of Rome; over 80 editions printed	3.75
COULTON, G. G. — Friar's Lantern	1.00
A racy account of a pilgrimage in the Middle Ages.	
CUTNER, H. — Short History of Sex Worship. A fascinating historical record	1.00
EISELEY, LOREN — Darwin's Century	5.00
Evolution and the man who discovered it.	
FALLOW, L. M. — The Ugglans	1.50
Hilarious satire about Ugg who wants to convert the heathen Americans.	
FRAZER, JAMES G. — The Golden Bough; paper	2.50
GRIMES, JOHN M., DR. — When Minds Go Wrong	3.50
The truth about our mentally ill.	
GURKO, LEO, DR. — Tom Paine, Freedom's Apostle	3.00
A new, inspiringly written biography.	
HALLOWAY, WALTER E. — The Rubaiyat of Today	1.00
For lovers of good poetry.	
DE HARSANYI — The Star Gazer	1.50
The romance of Galileo's life.	
HAWTON, HECTOR — The Thinker's Handbook	1.00
The best guide to religious controversy.	
KOESTLER, ARTHUR — Darkness At Noon65
An intimate picture of totalitarian terrorism.	
LARSON, MARTIN A. — The Religion of the Occident; paper	2.95
A monument of research.	
LEA, HENRY C. — Inquisition of the Middle Ages	2.00
Reprint of a classic.	

LECKY, W. E. H. — History of European Morals	5.00
Rationalism in Europe	3.00
Two source books of outstanding merit.	
McCABE, JOSEPH — History of Human Morals	4.50
A collection of 12 books.	
McLOUGHLIN, EMMETT — American Culture and Catholic Schools,	4.95
McLOUGHLIN, EMMETT — People's Padre	3.95
A former priest tells the truth.	
MOORE, EDWARD C. — American Pragmatism	5.00
The only philosophical movement created in America.	
NEGRI, VITALI, DR. — Your Complexes and You	4.00
RIDDLE, OSCAR, DR. — The Unleashing of Evolutionary Thought. The best book in its field	4.50
RUSSELL, BERTRAND — History of Western Philosophy; paper,	2.25
A concise story in Russell's inimitable style.	
RUSSELL, BERTRAND — New Hopes for a Changing World	3.00
SCHWEITZER, ALBERT — The Psychiatric Study of Jesus95
SELDES, GEORGE — The Great Quotations	15.00
The most complete anthology ever.	
SHAPLEY, HARLOW — Of Stars and Men	3.50
Human response to an expanding universe.	
SINCLAIR, UPTON — The Profits of Religion	2.00
The background story of American Churches	
SMITH, HOMER W. — Man and His Gods	1.45
Our best seller.	
SMITH, WM. B. — Birth of the Gospel (Special)	2.00
The historical background of the bible.	
SULLOWAY, A. W. — Birth Control and Catholic Doctrine	3.95
The Vatican and the population explosion.	
SWANCARA, FRANK — Separation of Religion and Government. ment. A study of the First Amendment, etc.	1.75

ORDER FROM —

American Rationalist Book Service

2218 ST. LOUIS AVENUE
ST. LOUIS 6, MISSOURI

